

THE BLESSED EYES

PART - I

(DISCUSSIONS ON IMAM ZAMAN)

DR. MOHSIN NAQVI

PART - II

(THOSE WHO SAW IMAM ZAMAN)

Translated by :

SAYYID GHAZANFAR HASNAIN

ISLAMIC ORIENTATION PUBLICATIONS

ISS No. 20971 Date.....
Author. Ahlulbayt (D). Status E.....
U.D. Class.....

NAJAFI BOOK LIBRARY

ZAHRA (S.A.) BOOK CENTER
G-2 163-C Block-3 PECHS
KARACHI



ALL RIGHTS RESERVED

BOOK TITLE THE BLESSED EYES

AUTHOR SYED HASAN ABTAHI

DR. MOHSIN NAQVI

TRANSLATED BY..... S. GHAZANFAR HASNAIN

1ST EDITION JANUARY 2002

PUBLISHER

ISLAMIC ORIENTAION PUBLICATIONS

PLEASE READ AND FOLLOW THIS IMPORTANT MESSAGE

The lovers of Imam Zaman (AS) are advised to recite the following as per recommended :

1. Surut -ul Qadar in all prayers.
2. Salam on Hazrat Hujjat (AS) preferably after Fajr prayers or any time during the day, which is reported in Mafateh-ul Jinan as Istighasa of Hazrat Hujjat (AS) (Salam ullah -e - Kamil o Tam o -----)
3. On Fridays, Dua-e-Nudbah and Ziarat Alay-e-Yasin. Both are given in Mafateh-ul Jinan, chapter ziarat Sahib-ul-Amr (AS).
4. The most important of all is to observe Shariah without fail. Follow Taqleed of a recognized Marjah like Ayatullah Seestani, Ayatullah Taqi Behjat, and Ayatullah Nasir Makaram Shirazi, etc.

Have you got a friend...?

After completing my research work on the traditions of Holy Prophet (SAW) about the coming of Imam Mehdi (AS) *. I was anxious to get the book in your hands translated and

published, because it is one of those books which played a vital role in changing my own view about the religion, which was previously a matter of lifeless code of specific practices in the name of religion. Such is the case with almost all the institutionalized religions of the world. A religion cannot be a dynamic force for its believers whose God resides above in the heavens and there is no living representative of him on the earth.

As a follower of Islam it was difficult for me to find such a dynamic force for my own sake, in order to persuade the right path constantly. The belief in the personality of Imam Mehdi (AS) has been the part of the non-practicable aspect of my faith since my childhood. I was forced to believe that a person who claims to experience our Twelfth Imam (AS) immediately becomes Infidel. Therefore I tried to shunt the idea from my curious mind, which did not stop thinking over the issue.

I am grateful, both to Allah (SWT) and to my Imam, for guiding me to the right path.

The book in your hands is the English translation of a Persian Book, "Mulaqat ba Imam Zaman", in which the writer, Allama Hasan Abtahi has gathered the encounters of different people with Imam Mehdi (AS). This very book became the

source of inspiration for me and I started washing my eyes in order to see my Imam, the universal representative of Allah (SWT) with my own eyes. Finally I got my friend, My brother in faith (the most important relation), Saiyid Ghazanfar Hasnain Abidi, has equally smoldering heart in the love of Imam (AS) as I have. A selection of the reported events was made out of this book, and brother Hasnain took the responsibility of translating it into English for those who prefer to read in this language. As for me he has done the job very successfully, by placing appropriate words for developing understanding of the issue in his reader.

I pray Allah (SWT) and request Imam Zaman (AS) to appease the heart of Brother Hasnain by blessing him with a chance to see his Imam (AS) PERSONALLY AND CONSCIOUSLY . Amen

Your Brother in Faith, and the servant of Imam Zaman (AS)

Dr. Mohsin Naqvi
Raleigh, North Carolina,
USA

Dated : November 27, 2001

* - (This book has been published under the title "Imam Mehdi (AS) and the traditions of Holy

Prophet (SAW)". Urdu version is also printed and available.)

Foreword

After reading the Urdu version of (Mulaqat-e-Imam) Meeting Imam (AS), by Sheikh Hasan Abtahi, I was very much inspired by the events reported in the book. I started to recommend the Urdu version to my friends and students, but unfortunately a lot of them were unable to read Urdu. They insisted that an English translation was the need of the hour.

Moulana Dr. Syed Mohsin Naqvi, gave me the much needed pat on the back. It was his guidance and moral support, which made this translation possible.

During the course of the translation, which lasted several months, I personally had some unforgettable experiences, including being blessed by a beautiful son, who was also named by Hazrat Hujjat (AS), as **Saiyid Mohammad Hasani**. His birth was a miracle, as he was born beating all possible odds, with the blessings of Allah (SWT).

I started to recite Dua-e-Nudba and Ziarat-e-Aal-e-Yasin on Fridays, just before Maghrib prayers, based on the reported traditions. This

continued practice had opened up new avenues in my spiritual learning and guidance. I started to feel the presence of Hazrat Hujjat (AS) in each and every sphere of my life. Please review the article about Mohammad Ali who was assigned some specific responsibilities, by Imam (AS). There are several others, working for the cause of Hazrat Hujjat (AS), based on the assignment given out to them by Imam (AS) himself.

I pray to Allah (SWT) to enlighten the life of every reader of this book and enable them to seek guidance from Allah (SWT) and Imam Mehdi (AS). Hazrat Hujjat (AS) needs a lot of followers and supporters to enforce the rule of Allah (SWT) on this earth. We need to prepare ourselves, so we can secure a place among his followers. We should act fast in approaching our beloved Imam (AS) to have his blessings on us. One should keep in mind that if our actions are not according to Shariah, then Imam (AS) will not accept us, as His(AS) followers. This would lead us into complete disaster in this world and in the world hereafter.

In the end, I would request all my brothers and sisters to pray for the reappearance of Hazrat Hujjat (AS), not only soon, but sooner, immediately and just now.

Wassalam

Saiyid Ghazanfar Hasnain

Raleigh, NC- USA

July 27, 2001

List of Contents

A-1	PART 1	8
1.	The Jamkaran Mosque - I	39
2.	Mosque Imam Hassan Mujtaba (AS)	42
3.	Syed Mohammad Baqari	45
4.	Hazrat Hujjat (AS) home in Medina	46
5.	Agha Syed Abdul Karim Hashmi	49
6.	Agha Syed Raza Abtahi	50
7.	Ayotullah Agha Syed Hussain Qazi Tabrizi - I	52
8.	Ayotullah Agha Syed Hussain Qazi Tabrizi - II	52
9.	Ayotullah Agha Syed Hussain Qazi Tabrizi - III	53
10.	Ayotullah Agha Mirza Mehdi Asphani	54
11.	Mosque Sahla	55
12.	Ayotullah Agha Sheikh Mohammad Ali Araki	59
13.	Agha Sheikh Mohammad Taqi Bafqi - I	60
14.	Agha Sheikh Mohammad Taqi Bafqi - II	62
15.	Ayotullah Syed Abul Hassan Asphani - I	63
16.	Ayotullah Syed Mohsin Jabal-e-Aamli	64
17.	Syed Hassan Ibn Hamza	66
18.	Allama Muqaddas Ardbaili	67
19.	Syed Ibn-e-Tuaus	69
20.	Allama Syed Behr-ul-Uloom - I	69

21.	Allama Syed Behr-ul-Uloom – II	70
22.	Sheikh Murtaza Ansari	72
23.	Abu Rahaj	73
24.	Hur Aamli	75
25.	Ayotullah Taba Tabai	76
26.	Syed Behar-ul-Uloom – I	77
27.	Ayotullah Syed Abul Hassan Asphani – II	78
28.	Mohammad Ali	79
29.	Ayotullah Sheikh Murtaza Ansari	81
30.	Syed Behar-ul-Uloom – II	82
31.	Jafar Asphani	83
32.	Allama Hilli	85
33.	Ali Bin Mahazyar	86
34.	Karbalai Mohammad Kazim Saroti	88
35.	Love of Hazrat Hujjat (AS) is Love of God.	93
36.	Ziarat-e-Jaamia	95
37.	The eve of 23 rd Ramadan	99
38.	The true follower of Imam Mehdi (AS)	101
39.	The Love of Hazrat Hujjat (AS)	106
40.	The Jamkaran Mosque – II	108
41.	Agha Sheikh Mohammad Taqi Mazaandarani	111
42.	Agha Haaj Nuri	112
43.	Agha Syed Azizullah	113
44.	Agha Sheikh Mohammad Taqi Bafqi – III	116
45.	Barber Amin of Kazmain	119
46.	Syed Abdullah	122
47.	Ayotullah Mahalatai	125
48.	Agha Tawwakali	127
49.	Syed Abdur Rehman	129
50.	Agha Hussain	132
51.	Agha Brojurdy	134
52.	Present Day	136

THE BLESSED EYES

Life of Imam Mehdi A.S.
AND
Answer to some questions.
PART I

By
Dr. Mohsin Naqvi

PREFATORY NOTE

It is by the blessings of my Twelfth Imam (A.S) that I am availing the opportunity of writing this brief biography of Imam Zaman (A.S) for inclusion in this book. It's a common understanding that no one can see or meet him during his Long Occultation. This view is supported by some Traditions which some of our scholars, right from Sheikh Kulaini to the date, have reported in their books. This notion is not correct as I would try to explain, and the events reported in reliable books, concerning the meeting

of different ulema and common people with him are evident against this wrong perception.

In some traditions we find that people are not allowed to pronounce Imam's name. Even in some traditions the pronouncement of his name has been counted as a sin. But the reason behind such restrictions is not clear. I will try to clarify these points and many more in the following pages.

I do not have power to do all that without the blessings of Allah and Ultimate Guides.

Dr. Mohsin Naqvi.
Raleigh. North Carolina.

INTRODUCTION

GENEALOGY

Imam Mohammad Mehdi, Ibn Imam Hasan Askari, Ibn Imam Ali Naqi, Ibn Imam Mohammad Taqi, Ibn Imam Ali Reza, Ibn Imam Musa Kazim, Ibn Imam Jafer Sadiq, Ibn Imam Mohammad Baqir, Ibn Imam Zain al- Abedin, Ibn Imam Hussain, Ibn Imam Ali ibn Abu Talib.

There is a dispute about the real name of his mother. In the concerned reports she has been named as: Narjis, Saiqal, Susan, Hamit, Hakimah and Maryam. As a matter of fact His father was

trying to conceal the birth of this child from the rulers of Banu Abbas, who were very hard and brutal for the household of Prophet (S.A.W). The circumstances were that much hostile that the life of the 'new born' was at stake. Due the prevailing conditions Imam Hassan Askari (A.S) deliberately named the mother this child with different names. People also get confused as he had many maids with the same names. It was all tricked for avoiding any hostile situation for the "new born". Now it is agreed fact that his mother was Narjis Khatoon, *Salam of Allah is upon her*. [For further details see Khawar Shanas' book: Mehdi az sadr Islam ta qaran sizdahum] She was the daughter of Yashua bin Qaisar of Roam. It is said that he was from the progeny of Simon, the vicegerent of Christ. [Rozatul Wa'ezin, 1: 253]

Imam Mehdi was born on 15th Shawwal, 255. A.H. in Samra, Iraq.

During his first and 'short occultation', which lasted for 79 years he remained in touch with the followers through his four representatives (1) Abu Amr Osman bin Saeed bin Amr al- Amari, (2) His son, Abu Jafar Mohammad bin Osman {died in 304 Hijri}, (3) Abul Qasim Hussain bin Raoh bin abi Bahar Naobakhti {died in 326}, (4) Abul Hassan Ali bin Mohammad Samari {died in 329}. There after started His 'Long Occultation', he will manifest himself at the time he will receive the order of Allah.

I have compiled and collected the traditions of Holy Prophet (S.A.W) in my book "Imam Mehdi and the sayings of Holy Prophet" (Urdu & English versions).

His famous appellations are: Mehdi, Hujjat, Qaim, Muntazar, Khalaf Saleh, Saheb al- Amr, Syed, and the Twelfth Imam.

SOME EXPLANATIONS.

He is called *MEHDI* (the guided one), because Allah will guide the people to some important secrets by him. This explanation is reported from Imam Mohammad Baqir (A.S) for which see [Iqd al- Durar, chapter 3, P. 40.]

Another famous word, which has become a synonym to him, is *AL- QAIM*. The literal meaning of this word is 'one who takes stand for something'. Imam (A.S) will establish the Divine Rule on earth and will take stand against the evil forces; therefore he is called al- Qaim. [Behar, 51: 28, 29] Imam Jafar Sadiq (A.S) has said " He is called Qaim since he will cause the Islam to prevail by the edge of sword. [Behar, 51: 30]

Imam Sadiq (A.S) was asked: Why he is called *MUNTAZAR*? He replied, " because he will enjoy a long occultation, the sincere ones will wait for him, but those inflicted with doubt will reject his existence. [Same source]

SAHEB AL- AMR is again his famous attribute. Allah says 'obey Allah, obey the Prophet, and he who is 'saheb amr'. (?) Imami Zaman (A.S) is the ruler of our time in the sight of Allah; therefore he is called 'sahib al- amr'.

Imam Mehdi (A.S) is also called *al- Hujjat*, which means 'the argument and guidance from Allah'. Allah will complete his 'guidance and argument' through him on the people.

PRONOUNCING HIS NAME

According to Ulema, on the basis of 'true traditions', pronouncement of Imam's personal name is strictly prohibited and haram. Aqa Abtahi, in his book, *Musleh Ghaibi*, (P. 179, 180) has quoted 5 traditions of Imams concerning such prohibition, and declares that 'it is a unanimous view of our scholars'. Till the days of Sheikh Bahai there was no dispute among scholars on this matter, but during his time it became a controversial point and ulema started writing books on this subject. Mir Baqir Damad wrote a valuable book '*sherah al- tasmiah*' and Sheikh Sulaiman Mahozi, a noted scholar, dealt the issue in his book '*tahrim al- tasmiah*', Sheikh Hur compiled his famous book '*kashf al- taamiah*' on the same subject. Syed Baqir Qizwaini authored a separate book on this point namely, *sherah al- tasmiah*. In this book he claims the 'consensus' of

Ulema in this regard. Syed Naimatullah al- Jazairi, in his book *sharh uyoon al- akhbar*, has said that most of the scholars have forbidden the pronouncement of his 'personal name' in the public. Allama Mirza Hussain Noori, in his book *Najm al- Thaqib*, has quoted 13 traditions in support of the verdict that 'such a pronouncement is forbidden and haram'. [Chapter, 2

MEHDI (A.S) AND QURAN.

Imam Ali (A.S.) says: The Quran is divided in four quarters, one portion is about us, one is about our enemies, one portion consists the history and the parables, and one quarter is about the commands of Allah, and we got the best of all parts. [Allama Ardbeli, *Kashf al- Ghumma*, 92]

Many scholars have collected, in their books, the verses of Quran about Imam Mehdi (A.S). The renowned commentator of Quran and great scholar of Hadith, Allama Hashim Bahraini has compiled an exclusive book on this topic. The basis of his work is *Taweel ayat Zaherah*. Allama Majlisi, in his volumes of *Behar al- Anwar* on Imam Zaman (A.S). has given a number of verses from Holy Quran in this regard. Some other books are also available concerning this issue. Here I would like to refer the readers to nine verses of Quran, which are believed to be about Imam Mehdi (A.S).

- (1) "And hasten towards goodness, wherever you will be, God will summon all of you". (2: 148) According to traditions this verse of Quran is about Imam's companions who will be gathered by God on the day of his appearance. [Sheikh Tusi, al- Ghaibah, 120; Behar, 13: 178, 179; Naomani, al- Ghaibah, 128; Sheikh Sadooq, Ekmal al- Din, 2: 389] These traditions are from Ibn Abbas, Imam Mohammad Baqir, Imam Jafar Sadiq, and Imam Musa Kazim (A.S).
- (2) "To him submissive is whatever exists in the heavens and the earth, willingly or unwillingly". (3: 83) Razaah Bin Musa says: " I heard Imam Sadiq (A.S) as explaining the verse 3: 83 by saying 'when Qaim al- Mehdi will manifest himself there will not be a single place on earth where proclamation of the oneness of Allah and prophet hood of Mohammad (S.A.W) would not have been made. [Yanabi al- Mowaddat, 421] A tradition in the same words has been reported from Imam Mohammad Baqir (A.S) in the same book. Allama Majlisi has quoted another tradition of Imam Musa Kazim (A.S) in Behar al- Anwar, 13: 191.
- (3) There will not be any people of book, but he will come to believe in him before his death. (4: 159) Mohammad bin Muslim

says that Imam Mohammad Baqir (A.S) said: Prophet Jesus will descend on earth before the 'final day', and every Jew and Christian will believe in him before his death. And Christ will offer prayer behind Imam Mehdi (A.S). Shahar bin Haushab says 'Hajaj said to me that one verse of Quran is confusing him very much'. I asked " O' ruler, which one is that?" He said the 159th of chapter 4". I told him: "Prophet Christ will come down on earth and every Jew and Christian will have believe in him before his death, and that Jesus will offer his prayer behind Mehdi". Hajjaj asked: "from where have you brought it?" I told him that Imam Ali ibn al- Hussain (A.S) has reported this tradition to me. Hajjaj said: By God it is from 'clean water". [Behar, 13: 215]

- (4) In chapter 9, verse 33, of Quran Allah says "He sent forth the prophet with 'guidance' and 'true religion' so that it could be made dominant on other religions, even if the polytheists dislike it". Ibn Abbas has been reported as saying " it will not happen until all Jews, Christians, and followers of other religions will come in the fold of Islam. At this stage "minority tax" (jizyah) will be lifted up, Cross will be broken, Pig will be killed. It is all derived from the verse of

- Quran, 9: 33. And it will happen when Qaim will take the step. [Behar, 13: 17] Imam Jafar Sadiq (A.S) has also interpreted this verse in similar manner. [Yanabi, 424]
- (5) "We have deferred their chastisement for a specific period" (11: 8) Imam Ali, Imam Baqir, and Imam Jafer Sadiq (A.S) have said that the "specific period" refers to the time of the companions of Imam Mehdi (A.S) who will be 313 in total. [Behar, 13: 14; Yanabi, 424]
- (6) In 21st chapter of Quran (al- Anbya) there is an ayat in which Allah says: "We have written in Psalms, after giving advices, that I will give the earth to my 'pious servants' as inheritance". (V: 105) Imam Mohammad Baqir and Imam Jafar Sadiq (A.S) say that the pious people are the companions of Imam Mehdi (A.S). [al- Zahiri: al- Mehdi, 164]
- (7) In chapter 22, V 41, we read: If we give them stability on the earth they would establish prayer, pay Zakat, enjoin the 'right' and advise against the evil, the end of the matter is in the hands of Allah. Abi Jarood says that Imam Baqir (A.S) said that this verse was revealed in favor of Mehdi and his companions, Allah will give them control over east and the west, God will cause his Din to prevail by them, up to the

point that there will be no effect of injustice and innovations. [Yanabi, 425, al- Mehdi by Zahiri, 163] There is another tradition of Imam Baqir (A.S) in which he says 'this verse is about the progeny of Holy Prophet including the last one al- Mehdi and his companion who will rule over east and the west. Allah will make his Din dominating through them, and will vanish by them 'the innovations and untruth'. No affect of injustice could be seen in those days, they will enjoin the good and advise against the unfair. [Behar, 13: 15; Ilzam al- Nasib, 1: 76] Allama Majlisi has quoted a narration from Hazrat Zaid bin Ali in which he says 'when Qaim from the household of Prophet will take stand he will proclaim that "we are those about whom God has made promise with you in His book", then he will recite this verse 22: 41. [Behar, 13: 199]

- (8) In chapter 28: 5, we read 'Yet we wanted to endow those who were considered inferior on the earth, and make them into leaders and make them our heirs'. Imam Ali says "they are the household of Mohammad (S.A.W), after striving greatly God will send Mehdi from among them, he will bring them back the honor and will disgrace their enemies" [Behar, 13: 16, al- Ghaibah of Tusi, 122].

- (9) Allah says: "it is due the knowledge of the Hour". (43: 61) The famous commentator of Quran, Maqatil bin Suliman and his followers say that this verse was revealed about Mehdi (A.S). [al- Sawaiq al-Muhreqah, Ibn Hajar Makki, 96; Esaaf al-Raghebin, Ibn Suban Misri, 56]

These verses of Quran compel us not only to believe in Imam Mehdi (A.S) but also prepare ourselves for his "ARRIVAL" in the world.

There are a large number of the Traditions of Holy Prophet (S.A.W) concerning the birth, occultation, and reappearance of Imam Mehdi (A.S) in Islamic Sources. Some important of them I have collected in my book "Imam Mehdi and the sayings of Holy Prophet" (both Urdu and English versions are available). It may be noted here that more then 50 companions of Holy Prophet (S.A.W) have reported these traditions. Likewise more then 50 followers of the "companions" have quoted these sayings of the Prophet (S.A.W) Allama Safi Gulpaygani has collected all the available traditions in his book *Muntakhab al- Athar*.

THE PHILOSOPHY OF OCCULTATION

Why Imam Mehdi (A.S) is in occultation?
Is there any other example of it in the history of Divine Guidance?

Answer to these questions rests in the understanding of the purpose of guidance and the guides i.e., bringing the people closer to God. This purpose is served through the guides, Prophets, and Imams. In the whole history of 'Guidance' there has been many occasions on which it became necessary to 'hide' the appointed guide from the sight of the people and the rulers. Therefore we find some prophets in the past who went into hiding in their times, such as Idrees, Saleh, Ibrahim, and Yousuf (A.S). Prophet Musa escaped from Egypt, since he was scared of Pharaoh of his time. Prophet of Islam Mohammad (S.A.W) was made confined to the cave for three years. In the same way God seemed it necessary to put Imam Mehdi (A.S) in hiding in order to protect His Guide and the Guidance. A very prominent example of Occultation of Guide is that Allah has taken up Prophet Jesus the Christ for saving his life, and he will come down on behest of Allah whenever He shall wish.

THE ENIGMA OF LONG AGE!

Imam Mehdi (A.S) was born in 255 Hijri, and is still alive by the will of Allah. Here the question arises, and it is frequently asked, "How a man could live for such a long period of time"? My answer to this question is very simple: No one can live for such a long period of time by himself, but Allah can cause the life of any person to prolong for as many centuries as He wishes. According to Quran Prophet Noah lived for more than 950 years. Quran mentions the people of *kahaf* who lived in a cave for more than three hundred years. Also a prophet was made dead for hundred years, and then he was resurrected. *Khizr* (A.S) was the colleague of Prophet Moses in the boat, as mentioned in Quran, and he met Prophet Mohammad (S.A.W), therefore Ibn Hajar has counted him among his companions. [al-Esabah fi tamiz al-Sahabah]

I would like to mention a few names of those who lived for more than normal period through out the history:

1. Adam (A.S), according to tradition of Holy Prophet he lived for more than 930 years. [Ekmal al- Din, 2: 203; Kanz al- Fawaid, 245]

2. Prophet Idrees (A.S) lived for 965 years. [al- Mehdi by al- Zahiri, 103; Elzam al- Nasib; 1: 288; Kanz al- Fawaid, 245]
3. Enoch died at the age of 965 years. [Kanz, 245]
4. Ibrahim (A.S) got the age of 175 years. [Ekmal, 2: 203; Kanz, 245]
5. Auj bin Uwaq remained alive 3600 years.
6. Afridoon the Just lived for 1000 years. [al- Ghaibat of Tusi, 91; al- Zahiri, 103]
7. Jamshed, the Iranian ruler, lived for more then 716 years. [al- Shia wa Rajat, 1: 236]
8. Bakht Nasr got the age of 1507 years. [op. cit. 1: 241]
9. Prophet Hud lived 962 years. [op. cit. 1: 235]
10. Hoshang son of Kiumars got the age of 500 years. [op. cit. 231]
11. Yarad lived for 962 years. [Muntakhab al- Athar, 206]

It will be useless to produce here a long list of those who lived a long life on the earth. The names given above are sufficient to prove that Allah can enable a person to live for such a long period.

SCIENCE SOLVES THE MYSTERY

I am quoting here a news report, which appeared in Daily Dawn Karachi on 28th August 2001. It says:

“Washington, August 27: An exhaustive analysis of the DNA of exceptionally long-lived siblings has enabled scientists to find the location of genes that appear to give certain people the ability to live to age 100 and beyond.

The study, appearing on Monday in the Proceedings of the National Academy of Sciences, may not mark the discovery of the mythical fountain of youth sought in vain by Spanish explorer Ponce de Leon 500 years ago.

But the researchers said it certainly will help explain why some people can live decades longer than the average life expectancy, and could pave the way for the development of drugs that mimic what centenarians possess genetically to escape the average of aging.

A research for the genetic characteristics that might account for the disease-resistance and survival advantage enjoyed by centenarians led the researchers to their discovery. While recording the medical

histories of centenarians, they learned that many of the subjects had long-lived siblings.

"If you found one centenarian, you would find a second individual who was in his 90s and in great health," said Kunkel, one of the researchers. (Reuters)

Harrison's Principles of Internal Medicine is one of the most authentic books on the subject. A few lines from this book will help the people develop better understanding of 'aging'. It says: "Aging is a universal phenomenon at the cellular level except among those cells that undergo malignant transformation. Such aging may proceed from changes in DNA, RNA, and / or protein synthesis, or from changes in intracellular metabolic regulation. While such age-related phenomena may be most readily detected in assays of cellular replication in vitro, changes affecting cell function at a more subtle level may be more relevant to the aging of the whole organism. Such changes are likely to be amplified in systems that regulate metabolism and the function of the whole organism, such as the neural, endocrine, and immune systems. At the level of the intact human the aging phenomenon in its entirety must be a mixture of cellular and physiological

changes that are intrinsic to the species and of a series of environmental insults that interact with the intrinsic process. Enhanced survival into old age is predominantly the result of changes in the environment that accompany socioeconomic development in the societies. [Page: 421]

CAN ANY ONE SEE HIM?

It is a frequently asked question: "While Imam Mehdi is in occultation can any one see him with naked eyes? In the popular belief the answer is in negative. It is said that no one can see him during his long occultation, and if anyone claims to see him, he is not a good believer.

It is not a true and right belief and is based on misconception and wrong understanding of a letter of Imam Mehdi (A.S) to one of his 'representative' Ali bin Mohammed al-Samri. In this letter we read, "Ali bin Mohammad Samri, Allah will give you great reward for the services you have rendered for your brothers. You will die six days after this letter. Don't appoint any one after you at your place. Now "the long occultation" is starting, no appearance after that except on behest of Allah. It will

happen after a long time, after hardening of hearts, and after filling the earth with injustice and oppression. In near future some Shias would come up claiming that they had seen me. Beware one who would claim to see me with eyes, before the rising of Sufyani and 'grand cry' he is a liar and fabricator. There is no power but power of Allah. [Ehtejaj by Allama Tabrasi, 2: 193; Behar, 52: 151] In Behar Allama Majlisi has reported 22 traditions of the same implication.

According to ulema these traditions are about those who claim to be the representatives of "Imam" (A.S) like the four representative were at their time. There are thousands of people who have seen Imam Mehdi (A.S), and there have been some who had established link with him. One thing must be kept in mind that no one can see him or meet him on his own will, but Imam can bless any one by enabling him to see Him with naked eyes, or He can guide any one he wishes, at any time.

Ayatullah Mirza Hussain Noori was one of the greatest scholars of Ilm Hadith in his time. He has written some books on different aspects of Imam Mehdi (A.S). One of them is Janatul Mawa, which has been published along with the relevant volumes

of Behar al- Anwar (vol: 53). This book contains the real events of those who were blessed of seeing Imam Zaman (A.S). In the end he has written two important explanatory notes in detail. The first one is about afore mentioned 'letter' of Imam, denying the possibility of seeing Him with naked eyes. This great scholar points out that the concerned tradition is khabar wahid mursal, which means: it has been reported by a single 'narrator,' and does not come up to the level of hadith sahih. Therefore it cannot refute the large number meetings, which are reported by reliable scholars. These reports are consisting over such a miraculous acts, which cannot be expected from any one save Imam Zaman (A.S). Aqa Noori has given very strong arguments in favor of the possibility of meeting with Imam (A.S). He has also quoted the opinions of the outstanding scholars of our religion like Allama Tabatabai (from his book on Rijal), Muhaqqiq Kazmi, and Allama Majlisi.

In another book on the life of Imam Zaman (A.S) Najm al- Thaqib, he has devoted a long chapter to the same issue, and has proved the possibility of meeting with Imam (A.S) during his 'long occultation'. [Najm al- Thaqib, P. 559]

Second explanatory note is about the acts by which people can derive them close to Imam (A.S). [Behar al- Anwar, 53: 318-331]. I will discuss this topic later on.

Aqa Syed Hassan Abtahi, the author of the second part of this volume, has written in one of his precious books that "the reports that confirm the possibility of meeting with Imam (A.S) and his recognition by the viewers are doubtless, and the traditions in which the negation of such possibility has been reported should be taken in the meaning of 'the viewer as special representative of Imam' (A.S)". [Musleh Ghaibi, 100]

HOW ONE CAN SEE HIM?

People generally ask: How one can see Him? Answer to this question is very simple and very complicated at the same time. Allama Noori Tabrasi has recommended some actions for fulfilling this desire along with observation of Holy Law in all spheres of life. I would like to summarize his recommendations. He points out the significance of 'forty days practice' of different acts, like forty days' prayers and supplications in Kufa Mosque or Sahla Mosque. Allama Noori says that 'visit to the shrine of Imam Hussain (A.S) is highly recommended for forty days continuously.

Though there is no 'tradition' of any Imam in this regard, but in various sayings of Imams ibadat for forty days has been praised and appreciated very much. Mirza Noori has recommended following supplications from various reliable books:

1. Supplication reported from Imam Sadiq (A.S) as reproduced by Syed Jalil bin Baqi in his book Selection from al-Misbah. It begins with these words "Allahumma balligh Maulana Saheb al-zaman..."
2. Shekh Ibrahim Kafa' mi, in his book junnatul waqiah has said 'any one who wishes to see any prophet or imam in his dream he would recite these chapters from Quran: 91, 97, 109, 112, 113 114, and hundred time 112 besides repeating Salawat 100 time. He will not only see the desired personality but also he will get his desires fulfilled.
3. At another place, in the same book, the above mentioned recitation is recommended after reading the supplication, which starts with "alliums anta al- hay allazi". Ibn Tawoos (Flah al- Sail) and Sheikh Tusi (Misbah) have also recommended this Dua.
4. Sheikh Mufid, in his book Ikhtasas, has given a tradition of Imam Musa Kazim in which Imam has

recommended to pray to God by taking Imam as intercessors.

5. In kitab al- Iqbal there is tradition in which Prophet (S.A.W) has asked have bath on 15th night of Sha'ban in order to see him during sleep.
6. Allama Hashim Bahrani, in his commentary al- Burhan, has quoted from khwas al- Quran that whosoever continuously repeates surah al- Muzammil (73) he will not die before seeing Prophet (S.A.W). It can be used for seeing Imam Zaman (A.S).
7. Kafaa'mi says: whosoever 100 times recites chapter 97 at the time of mid day he will see the Prophet or desired Imam.
8. A notable scholar of hadith, Syed Hibbat al- Din Musavi, has said that recitation of Surah Jin (72) is recommended for seeing Prophet (S.A.W). (Majmoo al- Raiq)
9. After having seven day fasting recite Dua Mujeer 7 time before going to sleep, and you will see Imam or Prophet (S.A.W).
10. Allama Noori says that I have read in some reliable books that whosoever wishes to see Imams he would do the following: offer two rakaat of salat after isha prayer and recite this Dua for one

hundred times: bismillah er rahman er rahim, ya noor an noor, ya mudabbir al umoor balligh rooh Mohammadin wa arwah aalay Mohammadin tahayyatan wa salama. I have some personal experiences with this Dua.

For all these see chapter 12 of Najm al-Thaqib by Allama Noori.

WHAT WE HAVE TO DO?

Allama Muhammad Taqi al- Musavi, in his book Mikyal al- Makarim, has enlisted 80 duties of the people with reference to Imam Zaman (A.S). I would like quoting them briefly: one has to get knowledge of his (Imam's) attributes, his special qualities, and the signs of his re-appearance; in addition to it one should not pronounce his name but mention him with one of his appellations, like al-hujjah, al-Mehdi, etc; (I Have made it clear that pronouncing his name is not allowed in our religion). One has to love him and to make him near and dear in the sight of other people; waiting for his appearance; showing one's desire to meet and see him; one has to mention his attributes, excellences, and other characteristics before the people, convening some meetings and gatherings in which his attributes and excellences are the point of discussion is highly obliged. One should try to spend some money for promotion of his

cause, because it is the real promotion of Deen of Allah. Peoples are invited to compose some poetry in his honor and appreciation. Momins would show their grief and sorrow for being away from their Imam, and get themselves ready to obey him; they should also give money to needy ones and destitute in the name of Allah and for protection of Imam's life; performing Haj on his behalf or sending someone for Hajj or circumambulation of sanctum in Mecca, or sending someone to do Ziarat of the shrines of Imams on his behalf is also recommended. One should do Bayat of Imam and revive it after each prayer, or on Juma, as it has been recommended in traditions of Imam Sadiq (A.S). From different books Allama Majlisi, in Behar, has quoted a Dua and said that whosoever recites this supplication for forty mornings he would surely see and meet Imam (A.S), and will be included among the supporters of Imam. This Dua begins with these words: Allahumma rabbin Nooril Azeem.... Also recommended is the support of those who love him, with money and all other possible ways. One should try to make his followers 'happy' since it adds happiness and pleasure to Imam (A.S). Recitation of his ziarat, offering Salam to him, and seeking his 'prayers' for getting one's desires fulfilled by Allah are also appreciated. Momins are advised to recite isteghasas of Imam, which have been quoted in different books. One should not only call the

people towards him but also guide to him. They should know 'his rights' and try to discharge their duties, in this regard, with out fail. We have to decorate ourselves with best of qualities and excellences, and forgo all the bad habits related to physical and spiritual well-being. Showing respect and reverence to those who are near and dear to Imam, because they have adorned themselves with the best qualities, is a good habit. One should also show special respect to the places, which are famous with special reference to Imam (A.S), like Mosques of Kufa, Sahla, and Jamkran. Sometimes determination of the time of his appearance causes a great confusion among the followers therefore it is not appreciated. It is agreed that there will be no 'special representative' of Imam during his 'long occultation', therefore no one should believe in a person calling himself Imam's special representative. One should seek his own success by seeing and meeting him, and should pray for that. Ziarat of the Holy Shrine of Imam Hussain (A.S) is also one of those acts by which Imam Zaman (A.S) can be pleased certainly. Same is the status of the visit to Shrines of all other Imams (A.S). One should also discharge his duties concerning his brothers in faith. [Ayatullah Safi Gulapgyani, Muntakhab al-Athar, 636- 37]

THE STORY OF GREEN ISLAND

During last 20 years some Orators have propagated that Imam (A.S) is living in Green Island, or Bermuda Triangle, where he has formed his government and his sons and grand sons are ruling over different states in this area. This story is baseless and fictitious in the sight of scholars. Allama Majlisi has allocated a specific chapter for this story and commented in these words: "I have found a pamphlet about the story of Green Island, and I wished to write it down here because it contains a story about those who have claimed to meet Him. This story is strange and I have not found it in any authentic source. For this reason I am mentioning it in an exclusive chapter. [Behar, 52: 159] The greatest scholar of Hadith in our time Allama Baqir Bahboodi has given his opinion on the subject in these words: "This story is fabricated and imaginative, its author has woven it at the pattern of 'story tellers'. Such a tradition also exists in our time and is called 'romanticism'. The stories like this have great influence on human minds. There is no harm in quoting this sort of stories if the people believe them as 'story' only. [Op.cit]

SOME IMPORTANT BOOKS ON IMAM MEHDI (A.S)

Some important books on the life and occultation of Imam Mehdi (A.S) are given in the following lines.

1. Shifa wa Jila dar ghaibat, Ahmed bin Ali Razi Khasibabadi.
2. Mukhtasar ma Nuzzela minal Quran fi Saheb al-amr, Ahmed bin Mohammad bin Ayyash.
3. Tarteeb al-adillah, Abul Abbas Urozi.
4. Zikr al-Qaim, Ahmed bin Ramih al-Maroozi.
5. Kitab al- Mehdi, Esa bin Mehran.
6. Kitab al- Ghaibah, Hasan bin Hamzah Alwi.
7. Esbat al- Rajaa't, Mohammad Fazal Bin Shazan Naishapuri.
8. Kitab al- Hujjah fi ebta al- Qaim, by same author.
9. Ezalah al- Ran, Ibn Junaid.
10. Kamal al- Din, Sheikh Sadooq.
11. Risalah al- Ghaibah, Sheikh Sadooq.
12. Al- Ghaibah, Allama Ayashi.
13. Al- Rajaa't, by same author.
14. Kitab al-Ghaibah, Naomani. Sheikh Mufid has praised this book a lot and said that this is the best book compiled on this topic till his days.
15. Kitab al- Ghaibah, Sheikh Mufid.

16. Kitab al- Maqna, Syed Murtaza.
17. Al- Ghaibah, Sheikh Tusi.
18. Al- Burhan aala seht Tool Umr Saheb al- Zaman, Allama Krajki.
19. Saheb al- Zaman, Ibn Jamhoor.
20. Kitab al- Waqt, by same author.
21. Kitab al-Faraj, Mohammad bin Hebah bin Jafar warraq Trablesi.
22. Kitab Ghaibat, Abul Muzaffer Ali bin Hussain Hamdani. He was the messenger of Imam.
23. Tauqiat al – Ghaibat, Abdullah bin Jafar Hemyari.
24. Jana al- Jannatain, Qutbuddin Rawandi.
25. Sultan al- Faraj, Naba al- Din Ali bin Abdul Karim Najafi.
26. Suroor ahl al- Zaman, by same author.
27. Kitab al- Ghaibat, Same author.
28. Behar al- Anwar, Allama Majlisi, (vol: 13)
29. Risalah Rajaa't, Allama Majlisi.
30. Kifayatal Muhtadi, Mohammad bin Mohammad Lauhi.
31. Sheraa't al- Tasmiah, Muhaqqiq Damad.
32. Kashf al- Taamiah, Hur Aameli.
33. Iqaz al- Hajaa'h, by same author.
34. Rajaa't, Momin Astarabadi.
35. Risalah Tahreem, Sheikh Sulaiman Mahoozi Bahrani.
36. Falk al- Mash'hoon, Baqir Qizwini.

37. Maulad al- Qaim, Muhaddis Hashim Bahrani.
38. Muhejjah fima Nazala fil Hujjah, Hashim Bahrani.
39. Tabnseratul Wali, Same author.
40. Kitab al- Awalim, Mullah Kazim Hazar. Jaribi. (volume on Imam)
41. Risalah dar Ghaibat, Allama Dildar Ali Ghufuran Maab. Mirza Hussain Noori has praised this book. The author was my great grandfather.
42. Tabeen al- Muhijjah, Mirza Mohsin Aqa Tabrezi.
43. Al- Fusool al- A'shrah, Sheikh Mufid.
44. Al- Jannatul Mawa, Mirza Hussain Noori.
45. Kashf al- Astar, Allama Noori.
46. Al- Najm al- Thaqib, Allama Noori.
47. Elzam al- Nasib, Sheikh Ali Yazdi.
48. Minan al- Rahman, Sheikh Jafar bin Mohammad Naqdi.
49. Ayan al- Shia, Mohsin al- Amin. (Vol 5)
50. Al- Burhan ala Wajood Saheb al- Zaman, by the same author.
51. Al- Mehdi, Sadr al- Din Sadr.
52. Al- Imam thani ashar, Mohammad Saeed al- Mosavi.
53. Dar al- Slam, Sheikh Mahmood Iraqi Misami.
54. Musleh Ghaibi, Syed Hasan Abtahi.

55. Mulaqat ba Imam Zaman, Syed Abtahi. Its translation is in your hand.
56. Parwaz Rooh, Syed Abtahi.
57. Muntakhab al- Ather, Lutfullah Safi.
58. Imam Mehdi and the sayings of Holy Prophet, Dr. Mohsin Naqvi.]

THE BLESSED **EYES**

**(Translation of Mulaqat ba)
Imam Zaman (AS)**

**By
Aqai Syed Hasan
Abtahi**

**Translation in English
By
Saiyid Ghazanfar
Hasnain**

Chapter 1

The mosque of Jamkaran, located 10 miles out of Qum, Iran, is famous for meeting Imam Mehdi (AS).

This mosque was built 1000 years ago. There had been numerous occasions when hundreds of people had a chance to meet Imam Mehdi (AS) and they succeeded in getting their desires fulfilled.

There are several books, including Najam-us-Saqib, History of Qum, and Monis-ul-Hazin, which reported the famous event, related to the construction of this mosque.

It was reported by an individual Sheikh Afif Saleh Hasan bin Mislal, Jamkarani, who was a resident of a village at the outskirts of Jamkaran. On the night of Ramadan 17, 393 AH, he was awakened from his sleep and was asked to accompany by some individuals, who had a message from Imam Mehdi (AS). Sheikh Hasan was taken to the place, where the mosque of Jamkaran was later built.

There, Sheikh Hasan met Imam Mehdi (AS) who was accompanied by about 60 men. The men were offering their prayers wearing either green or white clothes. An old gentleman, presumably Prophet Khizar (AS) greeted him and walked him to Imam (AS). Imam Mehdi (AS) instructed Sheikh Hasan to inform Hasan Muslim to give

away the piece of land, which he was using illegally, since it was not his own property. Hasan Muslim was also directed to pay back the money, which he had earned harvesting the land without permission. The money was to be used for the construction of the said mosque. Sheikh Hasan was also informed that Hasan Muslim had lost 2 of his adult sons as a punishment for illegal use of the property and if he did not follow the directions, Allah would punish him even more severely.

Sheikh Hasan was asked to meet Syed Abul Hasan who would accompany him to Hasan Muslim and get the land and the money back from him. He was also advised to get more money, if needed from a nearby property of Imam Mehdi (AS).

Through Sheikh Hasan, Imam Mehdi (AS) also gave a message to all of his followers. The message was to keep the mosque of Jamkaran very dear to their hearts and while visiting, offer 4 Rakats of prayers with the following details: -

2 Rakats for Tahiyat-e-Masjid by reciting Surah Al Hamd and 7 times Surah Ikhlas, in each Rakat. Also for Rukuh and Sujood the recitations should be 7 times each.

2 Rakats for Ziarat-e-Imam Zaman (AS). In each Rakat recite Surah Al Hamd and say "Aiya ka Naabdu Waa Aiyaka Nastaien" 100 times.

Again for Rukuh and Sujood the recitation should be 7 times each.

In the end, recite Tasbih-e-Fatima (AS) (Subhanallah 33, Alhamdolillah 33, Laelahaillallah 34), and recite Salwat 100 times in the Final Sajdah.

The reward for praying in the Jamkaran Mosque, would be as if someone had prayed at the Holy Kaaba.

Sheikh Hasan was also told to buy a goat from the herd of Jafar Kashani, and sacrifice the goat on this land, the following day. He was asked to distribute the meat among needy, so Allah may cure them all. Later he was told about the identification of the goat. It would be black and white in color and would have 7 other signs on its body.

The next morning Sheikh Hasan went to Syed Abul Hasan's home, who was waiting for him as he was instructed in a dream to follow Sheikh Hasan, and help him. Both men went to Jafar Kashani and bought the goat with the correct identifications. Hasan Muslim was also called and he gave away the land and the income from the land.

The goat was sacrificed in the name of Allah, on that piece of land and the meat was distributed among the needy persons for being cured.

The mosque of Jamkaran was constructed and is still a place of worship and great

significance, due to the association with Imam Mehdi (AS).

Chapter 2

Just outside the city of Qum, Iran, by the side of the road to Tehran, there exists a mosque known as Masjid Imam Hasan Mujtaba (AS). This was constructed by Haji Yadullah Rajabyan.

The following incident, which happened in the year 1381 AH, was narrated by Agha Askari Kirmanshahi, a resident of Tehran. Right after Fajr Prayers, Agha Askari was invited by three of his students, to accompany them to the Jamkaran Mosque. They were mechanics and riding a car. They drove off from Tehran without a problem. The car suddenly stopped right where the Mosque of Imam Hasan Mujtaba is now constructed. The men started fixing the car, and Agha Askari started to walk around the area. He saw a gentleman with a spear in his hand who was marking some lines on the ground.

The gentleman, a beautiful person clad in a white dress and green turban, told Agha Askari that a mosque would be built at that location. Then he pointed out the place where the Imam would lead the prayers, where the believers would stand and also showed the proposed room for the Imam Bargah. Then he asked Askari if he could

donate some books for the library, which would be constructed behind the Imam Bargah.

Agha Askari replied that on the condition if he will be alive, he will donate some books. Agha Askari inquired that, who would construct the mosque. The gentleman replied that Allah could do everything. The gentleman shook hands with Agha Askari, and left. Agha Askari went back to the road, and found that the car was fixed. His companions asked him whom he was talking to, since they hadn't seen anyone around Agha Askari.

They reached Jamkaran and started their prayers. After the prayers, Agha Askari sat down among some other people. Suddenly, he saw the same individual, who he had met earlier in the day. The individual greeted Agha Askari, and was gone instantly. Agha Askari went over to his companions, and none of them had seen the mysterious gentleman. Now, he was certain that this gentleman was Imam Mehdi (AS), himself. After realizing that he had met Imam Mehdi (AS), Agha Askari fainted. His friends sprinkled some water on him and after a while he was better and later traveled back to Tehran.

In Tehran, Agha Askari met a leading Aalim and told him about this incident. The Aalim replied that surely Agha Askari had met Imam Mehdi (AS), and suggested that he wait to see the mosque constructed.

Several years later, Agha Askari saw a mosque being constructed on the same spot, while traveling to Qum. He was told that the mosque was being built by Haji Yadullah Rajbiyan. Agha Askari offered Haji Yadullah 400 books for the library of the mosque. Haji wanted to know the reason of Agha Askari's generous donation. So, Agha Askari narrated the whole event. Later, he visited the mosque, and found it exactly as Imam Mehdi (AS) had said it was going to be.

Later, Haji Yadullah Rajabyan also narrated his experience. His construction supervisor, Akbar, had been visited by a gentleman who had given him 50.00 Tuman (Iranian Currency) with a note saying "For the construction of the Mosque". Akbar brought this bill to Haji Yadullah, who accidentally gave it away to a needy woman. Haji Yadullah also said that after getting the 50.00 Tuman bill, his business started to flourish and he was able to complete the mosque without any help from anyone.

Mosque of Imam Hasan Mujtaba (AS) is located on the left side of the road coming out of the city of Qum. Behind the mosque, Ayatullahul Uzma Khui had constructed a hostel for the students, named as Madinat-ul-Ilm.

Chapter 3

Late Ayatullah Al Haaj Sheikh Mujtaba Qazwani was a famous Alim of Mashad, Iran. He had narrated the following event, from the year 1338 AH.

A person named Syed Mohammed Baqari used to live in Mashad, and was a student of Late Ayatullah Mirza Mehdi Asphani Ghurawi. He was a patient of Tuberculosis. In those days, there was no cure for this disease. He got very very sick and started spitting blood. All the doctors had lost hope and had told him that no treatment would be workable.

Syed Baqari went to his teacher, Ayotullah Ghurawi and told him about the situation. Ayotullah said that if he is a Syed, he should request Hazrat Imam Mehdi (AS) to help him get the cure for his disease. Ayotullah also said that in Dua-e-Kumail it is stated, " O' Allah, who is the medicine and his name is the treatment to all illness." He further said that if Syed Baqari is a Muslim, a Shia, and a Syed, he should try to contact the Imam of the era and ask his help.

With tearful eyes, Syed Baqari started to walk towards the Haram of Hazrat Ali Bin Musa Raza (AS). He was reciting " Ya Hujjat ibn-ul-Hasan Adrikny" (O' Imam Mehdi (AS), please help me). He saw that the lot outside the Haram was quite empty, except a few people walking

with a person leading them. Syed Baqari, immediately realized that the leader was definitely Imam Mehdi (AS). He started to murmur within himself the request for help from Imam (AS). Suddenly Imam (AS) turned around and looked towards Syed Baqari, who started to sweat. Instantly, Imam Mehdi (AS) with his companions, disappeared and the lot was crowded again with people, as usual.

Syed Baqari was cured completely and did not find any sign of the disease in his body.

All the followers of Imam Mehdi (AS) should think about him, talk about him and try to contact him. Also, request his help in all the problems of life to get his blessing in this world as well as in the eternal world.

Chapter 4

In the year 1353 AH, Agha Hasan Abtahi, the writer of the book, had been visiting Medina, Saudi Arabia, with a friend named Agha Haji Khadmi. They were sitting behind the mosque of the Prophet Mohammed (SAW) and Haji Khadmi was talking about his beloved Imam Mehdi, (AS). They were discussing if Hazrat Hujjat Imam Mehdi (AS) would have a home in Medina. Haji Khadmi was certain that Imam (AS) would be having a home in Medina, as well.

Agha Hasan Abtahi told his friend that if he believed the same, he would have started looking for the home of Imam (AS) by checking the entire city. He would have inquired the entire city in 5-6 days and would have then found the Imam (AS) home. Even though Agha Abtahi also believed that Imam (AS) would not let his follower wonder for long, and would provide guidance.

Agha Khadmi stood up and wanted to start the search. Suddenly, they saw a man, far away on the other side of the road. This man was yelling "This direction, this direction," in Persian. As there was no one around them, that very late night, they realized, that the man was yelling to guide them. They started to walk towards him. Agha Khadmi said that they were being guided towards Imam (AS) home. As they had reached closer, the man disappeared. They could smell a nice perfume as if the man would have been wearing the same.

They reached an intersection and were wondering where to go. Suddenly, a car stopped at a distance and a few people got out of the car. The car came closer to them, and some one shouted from the car, in Persian, pointing towards a direction, and the car drove away. Agha Abtahi now had realized that his guidance was supernatural.

They had been walking on the guided direction for about 10 yards, when they saw a bunch of young men walking with a gentleman

who had a great and appealing personality. It was obvious that they had just walked out of a house, and were heading some where else.

As they came closer, the gentleman with the great personality looked at them and said, "Salam-Alaikum". They replied, but were in a state of sudden amazement by looking at the gentleman's great personality. They stared at him as he walked away.

Agha Abtahi noticed that a light was on in front of the door, where they all had stepped out. They saw a name plate on the door, stating "Home of Mehdi Al Ghous." Agha Khadmi was satisfied by getting to the name of the beloved Imam (AS). Agha Abtahi got closer and asked a man, who was standing there and looked like a servant, if the owner of the home was in the house. The servant replied that the owner had just left. They were sure that the home was indeed the home of Hazrat Imam Mehdi (AS), and the great personality they had just met was Imam (AS), himself.

They started to look back on the events of the night and realized that it was not circumstantial, but they were actually guided toward Imam's (AS) home. The next morning they left for Mecca.

Agha Abtahi had tried repeatedly, while in Medina to locate the same house again, but never

succeeded. Although Haji Khadmi was fortunate to visit the home of Imam (AS), several times.

Chapter 5

Late Shaheed Hujjut ul Islam, Agha Syed Abdul Karim Hashmi had narrated the following incident.

One winter night, he and his teacher, Agha Sheikh Ali Faridul Islam Kashani were staying in a room on the second floor of a home in Qum, Iran. Agha Kashani was reciting Ziarat-e-Aal-e-Yasin, while standing towards the balcony, to get closer to Imam Mehdi (AS). Agha Hashmi was adding more wood in the fireplace. He suddenly noticed that Agha Kashani's voice had changed. He started looking towards the balcony, to find the reason for the change in Agha Kashani's condition. Agha Hashmi saw Hazrat Imam Mehdi (AS), standing in front of his teacher, between the sky and the ground, in air, and smiling. Agha Hashmi closed his eyes and opened them again, and saw Imam (AS) at the same place. He opened and closed his eyes three times, to make sure it was not an illusion, or a dream. He finally noticed that his teacher had finished the recitation of the Ziarat, and was sitting in a chair. He looked up again, and Imam (AS) had gone.

Agha Kashani did not want to speak to his student about meeting Imam (AS). Agha Hashmi told his teacher that he had seen Imam (AS), and gave details of his dress. The teacher was quite impressed with the potential of his student, who was able to be blessed by seeing Imam (AS).

Chapter 6

Agha Haaj Syed Raza Abtahi, the father of the writer Agha Syed Hasan Abtahi, narrated this event.

Agha Raza Abtahi was 15 years of age. He had lost his father and used to live in Mashad, Iran with his mother and younger sister. Agha Abtahi had an elder sister who was married and used to live with her husband at the outskirts of Mashad, in a place known as Mayun Bala.

It was summer, and was very hot in Mashad. Agha Raza Abtahi and his family decided to visit his sister, in Mayun Bala, which was cooler, due to its high elevation. There were no buses in those days, so he rented 3 donkeys to travel. The owner of the donkeys was a rude young man with no manners, and courtesy.

They were 3 kilometers away from Mayun Bala, when the owner of the donkeys got upset over something, and ordered the family to pay the

rent and complete the rest of the journey on foot. It had already started to turn dark. They were close to a stream. They pledged and begged the owner to let them complete their journey on the donkeys, and offered him additional money. He refused completely and insisted on getting his donkeys back. It was completely dark and nothing was visible under a bunch of trees. Agha Abtahi's mother was quite disturbed, and started beating him and his sister with a cane, and said that if they were Syed, and descendants of the Prophet, then they should beg for help from the Imam. They all started to cry and asked help from Imam (AS). Suddenly, a man appeared from the stream and walked towards the owner of the donkeys, and questioned him, why he was giving trouble to the descendants of the Prophet, although this gentleman knew nothing about them. The owner of the donkeys tried to run away, but was unable to succeed. The gentleman ordered him to bring back the donkeys and take them over to Mayun Bala. The man started to follow the commands. The mother of Agha Abtahi requested the gentleman to accompany with them, as she was still afraid from the donkey's owner. The gentleman agreed and started walking with them. Although it was pitch dark earlier, after the gentleman had appeared, they could easily see everything. They finally reached the destination and the gentleman had asked them if they were

satisfied now. They thanked him, and wanted to invite him inside the home, but he disappeared. They all believed that it was Hazrat Imam Mehdi (AS), who had saved them from the evil desires of the donkey owner, during that dark night.

Chapter 7

Late Ayatullah AlHaaj Agha Syed Husain Qazi Tabrizi used to live in Qum, Iran. He was famous for his piety and religious knowledge. Everyone knew that he was very close to Hazrat Imam Mehdi (AS), and frequently had the honor of meeting Imam (AS). Agha Haaj Jawad Rahimi who was a close friend of Agha Tabrizi narrated some details of his several meetings with Imam (AS).

Late Agha Tabrizi visited Imam Mehdi (AS) at his meeting place. Imam (AS) was surrounded with his companions. When Agha Tabrizi got closer to Imam (AS), he asked Agha Tabrizi about his desire. Agha Tabrizi requested for a seat closest to Imam (AS). Imam Mehdi (AS) offered him the closest seat in the gathering.

Chapter 8

The second incident narrated by Agha Haaj Jawad Rahimi, about Agha Syed Husain Qazi Tabrizi is as follows. -

Agha Tabrizi was visiting Imam Mehdi (AS) at the meeting place in a gathering of people. One of the well wishers of Imam (AS) was reciting a eulogy in favor of Imam (AS). The poet had wished some favor from Imam (AS). Agha Tabrizi memorized the poem and started reciting the same in front of Imam Mehdi (AS). Suddenly, he noticed that Imam (AS) disappeared. He immediately felt that Imam (AS) was not pleased by the recitation of the poem.

Chapter 9

The third incident narrated by Agha Haaj Jawad Rahimi, about Agha Syed Husain Qazi Tabrizi is as below: -

It was the night of Jamadus Sani 20, 1348 AH, the night of the birthday of Hazrat Fatima Zehra (AS). Agha Tabrizi was in the mosque of Jamkaran. Suddenly, a lot of divine light (Nur) appeared coming from the sky down at the mosque of Jamkaran. Everyone at the mosque that night, observed the divine light.

The same night an individual, who was a trusted person to Agha Tabrizi, narrated his experience. He was a resident of Tehran, and had reached the mosque of Jamkaran. There was a majlis of Imam Hussain (AS) in progress. Imam Mehdi (AS) was also one of the attendees and was in grief, shedding tears. At the end of the majilis,

Imam (AS) had prayed (Dua) and had left. After that, all the participants requested Ayotullah Tabrizi for more prayers (Dua). He agreed, after a while, and made prayers (Dua) for the Appearance of Imam Mehdi (AS).

Chapter 10

Ayotullah Agha Haaj Sheikh Muftaba Qazwani narrated about his teacher Late Ayotullah Agha Mirza Mehdi Asphani.

Ayotullah Asphani talked about his days of studentship at Najaf Ashraf, and used to attend lectures of Agha Syed Ahmad Karbalai, who was one of the great Aalims of the his time.

Agha Karbalai thought very highly of Ayotullah Asphani among his students, and gave him preference over others. Ayotullah Asphani, himself was not confident of his abilities, and he once decided to get confirmation from Imam Mehdi (AS). He went to Mosque Sahla to request guidance from Imam (AS).

Imam Mehdi (AS) suddenly appeared and gave out a standard, a rule, to evaluate one self. "If you want to seek the truth, follow the path of Ahl-e-Bayt-e-Rasool. If you follow any other path, then you are denying us." Ayotullah Asphani immediately understood that the only path is to follow Quran and Ahl-e-Bayt's deeds and action.

He had also witness these words written on the chest of Imam (AS), "Seeking Muarif from the way other then the way of Ah'l-al-Bayt is equal to our negation. Allah has appointed me and I am Hujjat the son of Hassan (AS)."

Ayotullah Asphani traveled to Mashad, Iran, and get settled over there. He started teaching at the famous Howzah Ilmiya Mashed. He always taught his students to follow the path of Ahl-e-Bayt-e-Rasool. Whenever he had any problems, he used to request Hazrat Imam Mehdi (AS) for guidance and help. It has been reported that he used to get the guidance from Imam (AS), frequently.

Chapter 11

Agha Hasan Abtahi was visiting Iraq for Ziarat, with his teacher and guide, Haaj Agha Jan. They decided to visit Kufa and spend the night at Sahla Mosque (famous for meeting Hazrat Imam Mehdi (AS)). They spent the day visiting different Shrines and reached the mosque of Kufa in the afternoon. They met a young man who was fasting for 21 days and who was not supposed to speak a word. He requested to join them, as was directed to do so. His desire was to meet Hazrat Imam Mehdi (AS).

Haaj Agha Jan led different prayers at various Shrines with such sincerity and piety that was easily unmatched.

They finally reached the famous mosque of Sahla. The place of meeting Imam Mehdi (AS), the place where people from all over the world come to have a chance to meet Imam Mehdi (AS).

After the Maghrib and Isha prayers, they decided to spend the night in prayers. Everyone was deeply involved in the prayers, hoping to meet Imam Mehdi (AS).

They had also met a gentleman from Mashad, who had been coming to Mosque of Sahla for 40 Wednesdays (this being his 40th Wednesday), wanting to meet Imam Mehdi (AS).

Haaj Agha Jan was reciting in a most appealing voice. He was done with Ziarat-e-Aal-e-Yasin, and had also recited Dua-e-Tawassul. They had been praying for so long, that now it was Fajr time, and everyone offered the Fajr prayers.

The gentleman from Mashad was confident and eager to meet Imam (AS). He was sure that he would definitely be able to meet Imam (AS), since this was his 40th Wednesday. Agha Abtahi decided to stay with him, hoping to meet the Imam (AS), also. He had met Imam (AS) earlier, but without recognizing him, so he wanted to meet Imam (AS) while knowing who he was. He had therefore spent almost 10 months away from his home.

The condition of this young man was deteriorating and he was hanging in between hope and disappointment, between light and darkness. Agha Abtahi took him to a room where every one was sitting for breakfast.

Haaj Agha Jan was quiet, and was staring to the door as if he was waiting for someone. Suddenly, they saw that an Indian man was walking towards the room, and wanted to get in. Haaj Agha Jan quickly rose to his feet, went to the door, and forced the Indian man out of the room. The man was speaking in broken Persian, saying that he was a well wisher of Imam (AS) and wanted to rest in the room, after spending the night. Haaj Agha Jan was insisting that he wasn't a well wisher of Imam (AS), and that he should leave the room, at once. Everyone was surprised at Haaj Agha Jan's reaction, since he was a very kind and polite person. Finally, he had pushed the Indian man out of the room. During the whole episode, a gentleman was standing outside the room, as if he wanted to come in the room, but was refraining to do so, because of the argument. He was gone after the Indian man was pushed out of the room.

Agha Abtahi told Agha Jan about the gentleman, wanting to come in the room. Agha Jan and a few others hadn't seen the gentleman. Although, the young man from Mashad and the other man who had joined them, from Kufa Mosque, had also seen the gentleman. All were sure

that the gentleman was Hazrat Imam Mehdi (AS). They had immediately rushed out of the room looking for him. There was barren land for about 2 kilometers in all directions of the mosque. No one was seen in any direction. They only saw the Indian man, standing outside of the mosque. Some people were disappointed that the incident between Haaj Agha Jan and the Indian man had prevented them from meeting Imam Mehdi (AS). Although the gentleman from Mashad, who had been waiting for 40 Wednesdays, and the young man from Kufa Mosque, were satisfied in seeing Imam (AS) with the realization, that he was Imam Mehdi (AS).

After reaching Najaf, Haaj Agha Jan told Agha Abtahi that he was told by Imam (AS), the exact time and place of the meeting. He had gotten upset at the Indian man, as he was surely an enemy of Imam and would have prevented Imam (AS) to come into the room. Agha Jan wanted to throw the Indian man out, so they could immediately meet Imam (AS), but he didn't meet him. He further explained that if Imam (AS) had entered the room, not everybody would have recognized him. The only people to recognize Imam (AS) would have been those having piety and potential to meet him.

Haaj Agha Jan was already warned by Imam (AS), earlier, that he should control his anger. He had now realized that in order to meet Imam (AS), he had to follow Allah, Prophet, and his Imam (AS), completely, without any hesitation. He also noticed

that this was also a warning for him that if he was unable to keep control over his desires, he would lose the opportunity to meet Imam (AS).

After a few years, Agha Abtahi found out that the Indian man, who had wanted to get into the room, was a spy, and not a real Shia.

Chapter 12

Ayotullah Agha Sheikh Haaj Mohammad Ali Araki, who was a great spiritual leader, and a Marjah Taqlid, had written the following in his book, Ghanjina-e-Danishmandan, Vol-2, Page 64.

On Tuesday night, 1393 AH, 26 Rabi-us-Sani, Ayotullah Araki's daughter wanted to go for Haj, but was afraid of the crowd. She told her concern to her father, who replied that she should recite "Ya Hafeez, Ya Alim", as much as possible, so Allah would help her.

She had gone for Haj, and came back with complete satisfaction. She told her father that, one day she wanted to do a Tawaf (going in circles) around Kaaba, but was scared, because she saw a bunch of Sudanese people. She was wondering, how she would be able to complete her Tawaf. She also didn't have a male partner with her. It was hard for her to walk in that crowd without being touched by a stranger.

She suddenly heard a voice, asking her to request Imam-e-Zamana (AS) for help. She asked

how she would be able to find Imam (AS). The voice prompted, telling to look ahead. She saw a gentleman walking, with one meter of the empty space around him, empty, in spite of the big crowd. She was told to get behind the gentleman, and complete the Tawaf. She was able to complete her Tawaf behind the gentleman, without any problems. She said that she was aware that she was walking close to Hazrat Imam M^hdi (AS), but was not able to talk to him. There was no other person, who could even touch her. After the completion of Tawaf, Imam (AS) suddenly disappeared. She was thinking that she was the only person who was given the opportunity to get the Tawaf completed, with ease, and close to Imam (AS). Maybe no one else had requested Imam's (AS) help during Tawaf.

Chapter 13

Hujat-ul-Islam, Late Agha Haaj Sheikh Mohammad Taqi Bafqi was a great Aalim. He used to believe that ordinary people could meet Imam Mehdi (AS).

He also mentioned that he decided to walk on foot from Najaf, Iraq to Mashad, Iran. It was winter, when he started his journey. He crossed the border into Iran and saw that the ground was covered with white snow. It was very, very cold. He saw an inn and decided to stay there for the night. When he entered the inn, he saw that a few people were

playing cards, and betting money on it. Agha Bafqi couldn't tell them to stop a Haraam act, as they wouldn't listen to him, and that was the only place, which was warm. He walked out of the inn, and heard a voice. Someone had called him by his name. He saw a gentleman sitting under a date tree. Under the tree, the air was warm, and dry, and the ground was not covered with snow. Around the tree, the snow was everywhere. The gentleman told Agha Bafqi that he should spend the night under the tree and not in the inn, where people were performing Haraam acts.

Agha Bafqi immediately recognized the gentleman to be Imam Mehdi (AS), and took advantage of the meeting, by seeking knowledge from him. In the morning, after the Fajr prayers, Imam (AS) told him to start the journey again. Agha Bafqi wanted to stay with Imam (AS), forever. Imam (AS) replied that he had not the potential for it. He asked Imam (AS) about the next meeting. Imam (AS) told him that there would be two more meetings throughout his journey, one in Qum and later in Sabzawar.

Agha Bafqi had tried to complete the journey to Qum as fast as possible. After the Ziarat of Masooma Qum, he stayed for a few days and then started again for Mashad. He was upset and was unable to understand why Imam (AS) hadn't met him in Qum.

When he got near the city of Sabzawar, he was quite disappointed of not having a chance to meet Imam (AS) in Qum. Agha Bafqi suddenly noticed that Imam (AS) appeared on a horse. Agha Bafqi offered his Salam, and asked Imam (AS) why he was not able to meet Imam (AS) in Qum, as promised. Imam (AS) replied that he had come closer to Agha Bafqi in Qum. Imam (AS) mentioned the time and date when Agha Bafqi was replying to a question from a lady from Tehran. He was looking down and replying to the lady, while Imam (AS) was standing next to him. As Agha Bafqi didn't pay any attention, Imam (AS) walked away.

Chapter 14

Late Agha Haaj Sheikh Mohammad Taqi Bafqi used to have so much contact with Imam Mehdi (AS) that he used to meet Imam (AS) in the mosque of Jamkaran, whenever there was a question he wanted to get answered.

Ayotullah Haaj Syed Mohammad Raza Gulpaigani narrated that during the era of Hazrat Ayotullah Agha Sheikh Haaj Abkul Karim Hairi, there were 400 students in the Islamic Univesity of Qum. Some students gathered around Agha Taqi Bafqi and requested him to supply new, warm gowns for the winter. Agha Taqi Bafqi requested Agha Abdul Karim Hairi for the students' gowns.

Agha Karim Hairi was not able to fulfill this demand, so Agha Taqi Bafqi replied that he would get it from Imam Mehdi (AS).

Agha Taqi Bafqi visited the mosque of Jamkaran on Thursday night. The next morning he told Ayotullah Hairi that Imam (AS) had promised to arrange for the gowns by Saturday.

On Saturday, a trader brought 400 gowns for the students, as a gift.

Chapter 15

One of the great Marjah Taqleed in the history of Shiat, was Late Ayotullah ul Uzma Agha Syed Abul Hasan Asphani.

He used to have a direct and constant contact with Hazrat Imam Mehdi (AS). He used to get guidance and help in solving all kinds of issues and problems. His character was also unmatched.

Along with other several important and well-known traits, he was privileged by receiving a letter from Hazrat Imam Mehdi (AS).

Translation and summary of the letter: -

“Make yourself readily available to everyone. You should be within the reach of a common man and try to be seated close to the front door of your house, so people can contact you without any difficulty. Please fulfill the needs of the people and I will help you.”

Chapter 16

Agha Haideri of Mashad narrated the following event. Later it was also reported by Agha Sheikh Haji Mohammad Razi in a book named "Aftab – Asaar-ul-Hujja" on page 80.

Also, Agha Haaj Sheikh Ishaq Rushtie, son of Late Ayotullah Agha Haaj Habibullah Rushtie, narrated it. After that, Late Ayotullah Haaj Habibullah Rushtie narrated the same.

It was also narrated by Late Ayotullah Haaj Syed Mohsin Jabl-e-Aamli.

Agha Mohsin Aamli said that he had planned a visit to Mecca for Haj. During the acts for Haj, he was confident that he would get to meet or at least see Imam (AS). He was unable to meet Imam (AS) that year. He decided to stay back in Mecca for the next year, because it would have taken about 6 months to go back to Lebanon, and back. He didn't even meet imam (AS) the next year, or the following year. 7 years had passed, and he was unable to meet Imam (AS).

During his stay in Mecca, he made friends with Sharif Ali, who was a Syed and a Zaidi, and used to live in Mecca.

The last year of his stay in Mecca, he thought that he still might not be able to meet Imam Mehdi (AS). After the Haj, he got onto a green mountaintop, which he had never seen before. When he reached the mountaintop, he noticed that a

tent was fixed nearby, and a few people were sitting by it. There was a gentleman sitting in the center and he was speaking to the people, as if he were giving a lecture. He was telling the group that his grandmother, Hazrat Fatima Zehra (AS) had said that anyone whose ancestry comes from Hazrat Zehra (AS) will die only, after being on the right religion, if he has strong desire for the right path. He will accept and confirm the righteous path before the death will take him.

Suddenly a man came from Mecca and informed the gentleman that Sharif Ali was on his deathbed, and that he should go accompany him. Ayotullah Aamli immediately ran towards his friend, Sharif's home. He saw that several people from the Sunni faith were there, and were asking him to repeat after them, but Sharif was not reciting anything. All of a sudden, a gentleman appeared and went to sit close to Sharif. Except for Sharif and Ayotullah Aamli, no other person could see the gentleman. Ayotullah Aamli was unable to move or speak anything.

The gentleman started saying, "Allah is the only God, Prophet Mohammad is his prophet, Ali is a righteous Imam." Sharif was repeating after him. He repeated the names of all the 11 Imams, and when he reached the name of the 12th Imam, he said, "I am the representative of Allah at the present time." Sharif repeated that he was the righteous representative of Allah.

Ayotullah Aamli, later said that, however he got the chance to meet and talk to Imam Mehdi (AS), but he seems to lost all the power in his body to do so.

Late Ayotullah Aamli died in 1371 AH, in Syria, and was also buried there.

Chapter 17

Syed Hasan ibn Hamza was a great Aalim. After six generations, his ancestry met with Imam Husain (AS).

He had mentioned that he planned to travel for Haj and started the long journey. The weather was very warm.

Syed Hasan was left behind. He was lost and thirsty in the middle of the desert. He was almost dying of thirst. He heard the sound of a horse coming close to him. He opened his eyes and found a young man riding a horse. He had brought a glass of water with him. Ayotullah said that he had never drank any water so sweet and cold. After drinking the water, he asked the young man about his name. The young man replied that Allah had nominated him as his representative on all the human beings. He said, " I will fill the Earth with peace and prosperity as it is filled with injustice and tyranny. I am the son of Hasan, who is son of Ali, who is son

of Mohammad, who is son of Ali, who is son of Musa, who is son of Jafar, who is son of Mohammad, who is son of Ali, who is son of Husain, who is son of Ali, and who is son of Abu Talib." Ayotullah immediately recognized the young man to be Imam Mehdi (AS).

He asked him to close his eyes and open them again, a little later. Ayotullah opened his eyes and found that a caravan was close by, and that Imam (AS) had disappeared.

Haji Nuri had written this event in his book, Najam-us-Saqib. Also, Sheikh Toosi had said that Syed Hasan ibn Hamza was a great man with a lot of potential.

Chapter 18

One of the people, famous for having a constant contact with Imam Mehdi (AS), was Allama Muqaddas Ardbaili, from the late 990's AH. He had a significant and important role in the Shiite History. He was such a pious, God-fearing person that he was a legend, and people would give examples of his piety.

It was known that when he had unanswerable questions, he would visit the Roza (burial place) of Hazrat Ali (AS), and would get answers to his questions.

One of the students of Allama Muqaddas Ardbaili, was very close to him, and was aware of

his contact with Imam (AS). He mentioned that one night, he was visiting the Roza of Hazrat Ali (AS), when he saw a light, going in a certain direction. Following the light, he saw someone coming into the Roza, although all the gates were locked at that time. The person kept on walking and opening all the locked doors, until he reached the Haram of Hazrat Ali (AS). He said Salam, and started to talk. He got the answer to his Salam, by another voice, and was told something. He immediately started to walk out of there. The gentleman kept on walking out of the city and the student kept on following him. He reached the Mosque of Kufa, where he met another person. They talked for a while, and then he returned to Najaf. While they were entering Najaf, the student sneezed, and gentleman looked back. The gentleman was Allama Muqaddas Ardbaili. The student came forward, and said Salam to his teacher. The student told his teacher that he was following him from the Roza of Hazrat Ali (AS) He then asked about the person in the Mosque of Kufa. Allama Muqaddas Ardbaili asked his student to promise him that he would not tell anything to anyone, during his lifetime.

He then mentioned that, whenever he had problems and difficulties in life, he used to come and seek the help of Hazrat Ali (AS). Last night, Hazrat Ali (AS) asked him to contact his grandson, Hazrat Imam Mehdi (AS) in the Mosque of Kufa. He said, " I had followed his directions and got the

solutions to my problems from my Imam (AS), of the present era.”

Chapter 19

Late Allama Majlisi had written a book named Mulhiqat-e-Anis ul Abideen, and Allama Noori had written a book named Najam-us-Saqib.

In their books, both of them had narrated that Syed ibn-e-Tuaus heard Hazrat Imam Mehdi (AS) saying, “O Allah, you have created our Shia’s from our portion of Nur (divine light). They have performed sins hoping to get forgiveness, because of their love and affection for us. If those sins are related to you, please forgive them. If those sins are related to themselves, please help them so they can correct their sins. Please give them from our share of the khums. Please do not count them with our enemies and do not let them share the same fate.”

Chapter 20

Late Allama Syed Behr-ul-Ulum Rizwan Allah Taala, is also one of the many, who had a constant contact with Hazrat Imam Mehdi (AS), and many learned scholars had narrated this in their books.

Once he had met Hazrat Imam (AS), and Imam (AS) hugged him greatly. This is how the friends of Imam Mehdi (AS) attain the good characteristics in them to be likeable and lovable by the Imam of the time.

Once Allama said that he was reciting a verse from a poem and was ready to walk into the Haram, when he saw a very pious and appealing gentleman reading Quran. As soon as he saw him, the gentleman apparently heard his voice reciting the verse from the poem. When he had entered the Haram, the gentleman, (Imam (AS)), disappeared as if he had not liked his poem.

Chapter 21

Allama Behr-ul-Uloom was a very famous religious scholar Aalim-e-Din. He had visited Mecca, and stayed there for some time. He used to be visited by orphans, widows, students, and needy people for monetary help.

Allama Behr-ul-Uloom used to visit Holy Kaaba every morning, and when he used to return, he would rest for a little while. The servant would get him his hukkah (an instrument used for smoking tobacco, with water filter). After a little rest, he would walk into the other room to start his lecture. One day his servant informed him that all the money was used up and they did not have anymore to give to the poor.

The following day, as soon as Allama Behr-ul-Uloom came back from his morning visit of Holy Kaaba, someone knocked the door. He immediately opened it, and a graceful visitor, in an Arab dress, walked in. They sat down in the room and talked for about two hours. During this time, the visitor gave Allama Behr-ul-Uloom, a letter. Then, the visitor left. After he left, Allama Behr-ul-Uloom gave the letter to his servant, with an address of a shop, close to Safa Mountains. He asked him to bring back whatever the shopkeeper would give him, after reading the letter.

The servant went to the shop, gave the note, from the visitor, to the shopkeeper. The shopkeeper read the letter, kissed it, and told the servant to bring some laborers with him to lift some heavy items. The servant was back with four young men. The shopkeeper brought four big bags filled with money.

A few days later, the servant went back to look for the shop, but was unable to find it. He asked around, but none of the shopkeepers knew anything about that shop, or shopkeeper, that the servant had visited earlier. This turned out to be another secret of Hazrat Imam Mehdi (AS), but Allama Behr-ul-Uloom was given what he had wanted.

Chapter 22

One of the most famous personality of the Shiite history was Sheikh Murtaza Ansari Rizwan Allah Taala (1214 AH to 1281 AH). He was the descendent of Hazrat Jabir ibn Abdullah Ansari, who was a Sahabi (companion) of Hazrat Mohammad (SAW).

Allama Mohaddis Noori had written, "Allah had his great mercy on Jabir, by blessing him with Sheikh Murtaza Ansari to be his descendant, who had served the Muslim Ummah by his research, knowledge, prayers, piety, and teachings."

Sheikh Murtaza Ansari was the famous Marjah and assistant to Imam Mehdi (AS). He had constant contact with Imam (AS) for getting the solution for his problems.

One of his students narrated that, once around midnight, he was walking in the dark streets of Karbala, Iraq, carrying a torch with him. He saw someone coming from a different direction. When the gentleman got closer, the student recognized him as his teacher Sheikh Ansari. He secretly started to follow him thinking that he would protect him of any danger, at that hour of night.

Sheikh Ansari stopped in front of a house, and started reciting Ziyarat-e- Jaamiyah outside the front door. The student was standing quietly, unable to see anything. Then, he saw Sheikh Ansari entered the house, and started listening Sheikh

Ansari conversing with someone in the house. After about an hour, he returned to the Rooza of Hazrat Imam Husain (AS), and found Sheikh Ansari there.

Later, he returned to Sheikh Ansari and asked about the night's events. After consistent requests, Sheikh Ansari revealed that whenever he wanted to meet Hazrat Imam Mehdi (AS), he would go to the same house, which no one else could find. He would recite Ziarat-e-Jaamiyah, and after getting permission from Imam (AS), he would enter to meet Imam (AS) and would get the solutions to all his problems.

After narrating this event, the student was asked by Sheikh Ansari to promise him, that he would not reveal this detail to anyone in the entire lifetime of Sheikh Ansari.

Chapter 23

Allama Majlesi had narrated the following incident in his book Bihar ul Anwar, and Late Haji Noori had narrated in his book Najam-us- Saqib.

Sheikh Shamsuddin Mohammad Ibn-e-Qaroooh, a very God-fearing, pious man, had narrated the following. There was a ruler in Hillah, whose name was Marjan-e-Saghir. He was against Shias, and always tried to find a possible way to punish the Shias .

One day, someone complained to him that Abu Rahaj, a Shia, was in a habit of using bad

words for some of the Sahaba (companions) of the Prophet (SAW). Marjan ordered his men to get Abu Rahaj. So, he was brought in his court, and was ordered to be beaten. He was tortured, and beaten, so much that he was almost dead. Then, Marjan ordered his men to take him around the city streets, and then kill him. Some people requested to Marjan, not to kill Abu Rahaj, as he was already about to die. So, he was taken to his home, and his sons were almost certain that their father would die, during the night. In the morning he was found busy in Fajr prayers. He had no sign of any injury, even his broken teeth had grown again.

He was asked about his condition, and he replied that he was helped by Imam Mehdi (AS). He said that it was past midnight, and he was praying to Allah (SWT), and was seeking help from Imam Mehdi (AS). Suddenly, Imam (AS) appeared with a bright light, and touched his body, with his hands. All the injuries were gone, and Imam (AS) asked him to get up from the bed. He told him that Allah (SWT) had given him health.

Sheikh Shamsuddin remembered meeting this person quite regularly. He used to be an old man with very little hair. After the above incident, he turned into a young man in his twenties, with thick hair and a beard. He lived the rest of life as a young man. Marjan became scared of this, and started to respect Imam Mehdi (AS), and stopped hurting and insulting Shias.

Chapter 24

The famous Shia scholar, Hur Aamli had written the following in his book Asbat ul Huda.

Hur Aamli was about ten years old when he got very sick. He was almost on his deathbed. He saw the Holy Prophet (SAW), and the twelve Imams (AS) standing beside his bed, in a dream. He sat up and shook hands with each of them. He asked a few question from Imam Jafar Sadiq (AS), who later made Dua for him. When he greeted Imam Mehdi (AS), he said that he feared that he would die, and therefore would be unable to fulfill his desire of getting knowledge and study.

Hazrat Imam Mehdi (AS) gave him confidence and reassured him that he would not die. Instead, he would live a long life. Then, Imam (AS) gave him a glass of water, and asked him to drink. He drank the water, and was completely cured from his disease. He sat up, and his entire family was surprised to see him so well, and cured from the fatal disease.

Note : Later on he compiled one of the source books of Islamic Jurisprudence,

Wasail-e-Shia, which has been printed 20 big volumes. In this great book he has collected the sayings of Imam (AS) from more than 80 early

collections made by the companions of Imams (AS) during their times.

Chapter 25

In the famous book, Najam us Saqib, the following event has been reported from Agha Akhund Mulla Zain ul Abidin Salmasi.

One day, he was attending a lecture in Najaf Ashraf, Iraq. The lecture was being given by Ayotullah Allama Taba Tabai, and one hundred other students was also attending it. Agha Akhund saw that the famous scholar, Mirza Qummi, walked in to meet the great Ayotullah Taba Tabai, to get benefits from his wisdom and to share some great blessings.

After most of the students had left, Ayotullah Taba Tabai narrated that he had offered the "Tahajjut" night prayers in the Kufa Mosque, and wanted to go back to his home. He felt a sudden desire of going towards Sahla Mosque, although he was planning to get to his institute. All of a sudden, he felt a wind starting to blow, and the next minute he was in front of Sahla Mosque. He entered the mosque. There was no one in the mosque, except for Imam Mehdi (AS). He was praying to Allah in such a way that Ayotullah started weeping and shedding his tears. He said that those words were so different and original, and he had never seen or read them in any of the books.

After a little while, the prayers ended, and Imam Mehdi (AS) asked Ayotullah to come forward. So, the Ayotullahi walked a few steps towards Imam (AS). He was again asked to step forward, so he got closer. He was asked again, for the third time, to get even closer. He moved further. Then Ayotullah held the hand of Imam (AS), and Imam (AS) told him something. Mirza Qummi asked Ayotullah Taba Tabai about what Imam (AS) had told him. He said that it was not to be disclosed.

Chapter 26

Late Haji Noori had narrated the following event, regarding the famous scholar, Akhund Mulla Zainul Abidin Salmasi, the student of Behar-ul-Uloom, in the book, Najam us Saqib.

Mulla Zainul Abidin was praying with Behar-ul-Uloom in Samra. After the second Rakat, he paused a little to get up for the third Rakat. After the prayers, they sat down for dinner, and finally Mulla Zainul Abidin asked the question for the pause after the second Rakat. Behar-ul-Uloom replied that when he was busy in the prayers, he felt Hazrat Imam Mehdi (AS) entering the Haram of Hazrat Imam Askari (AS), so he paused for a little while, and Imam (AS) walked out of there.

Chapter 27

Late Ayotullah Agha Syed Abul Hasan Asphani was a very famous Shia scholar and Mujtahid.

He was also famous for his meetings with Hazrat Imam Mehdi (AS). He had narrated that one person who was a follower of the Zaidi Sect used to live in Yemen and was a nonbeliever of Imam Mehdi (AS). He had asked for proof of the existence of Imam Mehdi (AS). Scholars and Ulama provided him with several proofs, and evidences, but he was not satisfied, and did not accepted them.

Finally, he wrote a letter to Late Ayotullah Asphani, wanting concrete evidence. He got a reply from Ayotullah who invited him to visit Najaf to get his evidence.

Therefore that Yemeni visited Najaf, Iraq, with his son, Syed Ibrahim, and some other friends. He went to see Ayotullah, and he invited them for dinner. When the rest of the guests left, Ayotullah called his servant, Mashadi Hussain, and asked him to bring some light. He then asked the Yemeni, and his son to follow him.

The next morning, the Yemeni was asked by a few of his friends, about what had happened that night. The Yemeni replied that he had converted to a strict Shia Muslim, because he had finally met Imam Mehdi (AS). He later explained that they had

gone to Salaam Valley, and Ayotullah had offered four Rakat of prayers, and then he had murmured a few sentences. All of a sudden, the place had lit up with some light, and the Yemeni fainted. Later, he said that he had met Imam Mehdi (AS), who had directed him to become a Shia Muslim and follow the right path. The Yemeni later returned to Yemen and had converted 4000 others into Shia Muslims.

Chapter 28

Agha Haaj Mohammad Hussain Tabrezi was a famous trader from Tabrez. He didn't have any sons. He tried all the possible medical sources, but nothing seemed to work for him. He had gone to visit Najaf, and had visited Sahla Mosque, as well. There, he requested Imam Mehdi (AS) for his desires. Imam (AS) directed him to meet Mohammad Ali, a cloth weaver, who was living in Wasfol.

Agha Tabrezi reached Wasfol, and found the small shop of Mohammad Ali, who was busy weaving cloth. Agha offered Salaam to him. Mohammad Ali replied with his name and told him that his desires would be fulfilled soon. Agha Tabrezi was surprised that not only did Mohammad Ali knew his name, but he also knew his desires. Agha asked his permission to spend the night with him. After Maghrib and Isha prayers, they had dinner, and went to sleep. The next morning, they

had Fajr prayers, and Mohammad Ali started to get himself busy in weaving cloth. Agha Tabrezi thanked him for his hospitality, and asked him the reason, why Imam Mehdi (AS) had given him importance, by sending Agha Tabrezi to him. Mohammad Ali did not want to talk about it, but Agha Tabrezi insisted.

Mohammad Ali told him that one day a soldier came into his shop, and informed him that he was a guard to a house close by, whose owner was a cruel person. The soldier wanted Mohammad Ali to cook food for him everyday, and he would pay for it. Mohammad Ali agreed, and the soldier used to come everyday, to have his meal. One day, the soldier got sick, and did not return. Mohammad Ali went to his home. He wanted to call a doctor, but the soldier told him about his death, happening soon.

After a few hours, someone requested for his help to arrange the burial of the soldier, who had died. A few days later, someone knocked at his door and asked him to accompany to Imam (AS).

They walked and reached a place with bright lights. A man was sitting in the middle, and a few men were sitting around him. Mohammad Ali was called by his name, by Imam (AS). He was told that he would get the privileges of being a soldier. He replied that he was just a cloth weaver, and would be unable to perform the duties of a soldier.

Imam (AS) replied that he wanted to appoint him on the position of the soldier. Mohammad Ali again replied that he could not perform a soldier's duties. Imam (AS) told Mohammad Ali, not to worry, because he would not be required to perform the duties of a soldier. Instead, he would continue to perform his own profession. On top of it, he would have additional responsibilities, as a worker for Imam (AS), replacing the soldier that had passed away.

Since that day, he had direct connections with Imam (AS), and he used to get messages from Him (AS) on a regular basis. Among the other issues, the message for Haji Tabrezi was one of them.

Chapter 29

One of the greatest institutions in the Shia sect is Marjaa Taqleed. After Ayotullah Haaj Sheikh Mohammad Hasan, Sheikh Murtaza Ansari was nominated for Marjaa Taqleed. He was very humble, and did not accept the position. He said that if Hazrat Imam Mehdi (AS) would confirm him his appointment, only then he would accept it.

One day, Sheikh Ansari was delivering his lecture, and a gentleman walked in. After a while, he asked a question, about a woman, whose husband became disfigured by the curse of Allah. Sheikh Ansari replied that followers of Hazrat

Mohammad (SAW) were not subject to curses, and he was unable to respond. The gentleman replied, that if you suppose that might happen, then what would be the wife's responsibilities. Sheikh Ansari replied that if the man turned into an animal, the woman should complete the Idat (waiting period) of Divorce, and then remarry. If the husband turned into a stone, or any other non-living thing, then the woman would be considered a widow, and would remarry after completing her Idat of Widow.

The gentleman stood up and announced three times, "You are a Mujtahid." Then he walked out of the room.

Sheikh immediately understood that the gentleman was Imam Mehdi (AS). He immediately asked his students to follow the gentleman, but they didn't find anyone. Later, Sheikh Ansari agreed to accept the responsibilities as a Marjaa Taqleed.

Chapter 30

Late Mirza Qummi had narrated that he used to be a student for Syed Behr-ul-Uloom Agha Baqar Babahani. After a few years, Syed Behr-ul-Uloom became very famous as a scholar.

Mirza Qummi had a chance to meet Syed Behr-ul-Uloom, and he had asked him the reason for his success. Syed Behr-ul-Uloom replied that he would share his secret with him, but he had to promise not to reveal it during his lifetime. After

Mirza Qummi promised Syed Behr-ul-Uloom told him that one night he had gone to Kufa Mosque, and had found Hazrat Imam Mehdi (AS) busy in prayers. He had paid Salaam to Imam (AS), who had replied, and had asked him to come forward. He repeated himself, over and over again, until he was close to Imam Mehdi's chest. Allah had transferred a lot of knowledge to Syed Behr-ul-Uloom from Imam (AS), that had helped him become such a famous scholar.

Chapter 31

There used to be a person named Jafar, who lived in Asfahan, Iran. He used to talk about his meeting with Imam Mehdi (AS), a lot. People did not believe him.

Ayotullah Mirza Mohammad Ali had narrated that one day, he met Jafar and asked him about his meetings with Imam (AS). At first, he didn't want to reply, but Ayotullah Ali kept insisting.

Jafar said that he had visited Karbala about 25 times. When he was travelling for the 25th time, he met a person from Yazd, who was travelling in the same direction. After a few days of travelling, he got sick. They stayed for a few days, but he didn't improved. The caravan decided to move on, leaving the sick person behind. Jafar didn't want to leave the sick man alone, but he had been visiting

Karbala, the shrine of Imam Husain (AS), for the Arbayin (Chehlum) for the last 24 years, and he didn't want to miss that either. The sick person requested him to stay for another hour, because he said that he would die in an hour. The sick man forced Jafar to promise him, to get the dead body buried in Kerbala. In return, Jafar would get all the sick man's belongings. In the meantime, the caravan had left, leaving them behind.

After the person had died, Jafar tried to tie the dead body on the donkey, and started to walk towards Karbala. After a little distance, the dead body fell from the donkey. He again tied it down, and started to walk. The body was not settled, and he felt that it would not go any further. He started to weep, and requested Imam Husain (AS) for help. Suddenly, four men appeared, and one of them asked Jafar, what he was doing with the dead man. He replied that he was unable to do anything. They gave the dead person a Ghusl (bath), and then offered the prayers for the dead person (Janaza). They tied the dead body on the donkey, and then they disappeared.

Jafar was able to travel very fast, even faster than the caravan, which had left before him. He got the dead body buried in the graveyard in Karbala. The others from the caravan, reached Karbala, twenty days later, and were surprised to see Jafar, whom they had left behind. On the day of Arbayin (Chehlum), he saw several people in the shape of

animals. Since then, whenever he had gone to Karbala during Arbayin (Chehlum), he would always find a few people in the shapes of animals.

He used to tell people in his hometown about all the events, but people didn't believe him. So, he finally stopped telling anything.

One night, he was having dinner, when someone knocked on his door, and asked him to accompany him to Imam (AS). He reached Imam (AS), who asked him why he had stopped telling details of his trip to Karbala. Jafar had replied that he had stopped, because people made jokes of him, and didn't believe him. Imam (AS) had told Jafar to ignore what the people were saying, and keep telling this event, so everyone would know how Imam (AS) protects and respects those, who want to visit the shrine of his ancestor Hazrat Imam Husain (AS).

Chapter 32

During the time of Allama Hilli (RA), an enemy of the Ahl-ul-Bayt (AS) wrote a book against them. This book had caused a lot of problems and many people had gotten distracted from the right path.

The author kept the book in secret place and did not let anyone borrow the book, fearing that Shia Aalims (scholars) would reply to the book.

Allama Hilli started to attend the lectures of that person and posed himself as the his student. After a while he got quite close to him. Allama Hilli soon requested to borrow the book. The author replied that he had pledged not to let anyone borrow the book for more than one night. Allama Hilli agreed and borrowed the book.

Allama started to copy the book. Around midnight, he started to feel very sleepy. Suddenly a gentleman knocked on his door. The gentlemen insisted that Allama Hilli go back to sleep and allow him to complete the task.

Allama got the book completed in the morning and towards the end he saw the signatures of Imam Mehdi (AS), and the gentleman was gone.

Note : Allama Hilli later on wrote a rejoinder to this book.

Chapter 33

Among the people who have been blessed by having a chance to meet Imam Mehdi (AS), Ali Bin Mahazyar is quite famous.

Ali Bin Mahazyar is buried in Ahwaz. He had visited Mecca consecutively for 19 years to fulfill his greatest desire of meeting Hazrat Imam Mehdi (AS). Finally, he decided to stop visiting Mecca, since he had lost all the hopes of his meeting with Imam (AS). He had told his friends

about his decision. That night, he had a dream and was asked to visit Mecca for sure, for another year.

Ali Bin Mahazyar decided to visit Mecca again, but did not tell anyone of his new decision. He reached Mecca, and performed Hajj, but he could not stop thinking about his dream. One day, a man came over and asked him where he was from. He replied that he was from Ahwaz. Then, the man asked Ali if he knew Ali Bin Mahazyar, and Ali replied that he was Ali Bin Mahazyar. "Ali, you have gone through a lot of trouble to meet your Imam (AS). So, come during the evening and you will be taken to meet Imam (AS)," the man said. So, during the night, Ali Bin Mahazyar went to meet the man. The man had a camel with him, ready to ride. They both got settled on the camel, and started their journey. They stopped for the Maghrib and Isha prayers, and later stopped for the Fajr prayers. Finally, they reached a valley, where they saw a tent in the field. The person asked Ali to stay, while he went into the tent. He came back soon, and told Ali Bin Mahazyar to get ready to meet Imam (AS). Imam (AS) told him that He (AS) usually stays in deserts and mountains, but in cities, very often.

Ali Bin Mahazyar stayed with Hazrat Imam Mehdi (AS) for a few days. He wanted to present some money to Imam (AS), but he did not accept it. Imam Mehdi (AS) gave the money back and told Ali that he had to travel a long way back to Ahwaz.

Since that day, Ali Bin Mahazyar always wanted to meet Imam (AS) again.

Chapter 34

In order to get closer to Imam Mehdi (AS) and stay away from the evils of Satan, a sacrifice is needed. The soul needs to be purified and all the acts should be performed to Allah's wishes. All acts not liked by Allah should be avoided. Not even a very small order from Allah should be ignored. Performance of every act should be done with the utmost care with the intention to get closer to Imam Mehdi (AS). The intention should be pure and more focused.

In the year 1332 AH, a person named Karbalai Mohammad Kazim Karimi Saroti met with Agha Sheikh M. Razaai in Qum, Iran, who reported this incident. Karbalai Mohammad had memorized the Holy Quran. He had done so due to the help of Hazrat Hujjat (AS). He not only remembered each and every word of the Quran, but he was also able to provide references from each verse. If an ordinary human being, tried his best for one hundred years to memorize the Quran, he still would not be able to get even close to Karbalai Mohammad Kazim.

Normally Karbalai Mohammad didn't have a very good memory. He would not remember any names or any other significant details, but his

memory of the Quran was excellent. He had been tested by several Aalims. Late Hujjat ul Islam Syed Abdul Hussain Vāhedī had collected several verses from different Surahs and had recited them in front of several Ulemas. They all agreed that composition works like a complete Surah, while Karbalai was able to identify each verse correctly, and he could separate them easily.

Once a person visited Kazim Karbalai and asked him a question. Kazim replied with a question. He asked if the man had memorized Surah Alhamd. The person said yes, he had Surah Alhamd memorized. Kazim asked the man about the word in the middle of the Surah. The person was unable to answer. Kazim immediately replied that the word was "Nastayein". It had twelve words before and twelve words after it. It was noticed that Kazim Karbalai was like a computer. He could very easily answer all sorts of numerical questions about the Quran. He would have easily been able to answer a question about a certain word or verse, which was the 1000th word or verse in a Surah, for example. He wouldn't have had any trouble telling the total number of words in the Quran, or in a certain Surah. The information was always accurate and instant and it could not be compared to the information of anyone else who had memorized the Quran.

Once a man asked Kazim to pray for him, to help him repay his debt. Kazim Karbalai gave the

man a verse from the Quran and told him to recite it for ten days. Ten days later, all of the man's debts were paid off, although it seemed impossible a few days earlier.

Another great peculiarity about Kazim Karbalai was that he could find any given verse from the Quran, even if it was hand written, even if he had never seen it before. He once explained that he could see the words and verses of the Quran which readily shine out for him, so he could easily identify them in any book.

These incredible events were observed by famous Marajah Taqleed Ayotullah ul Uzma Syed Hakeem and Ayotullah ul Uzma Syed Brojurdy.

Kazim Karbalai used to live in a small village named Saruq, which was in the outskirts of a town named Arak, in Iran. A person had come to visit his village and used to address the majalis each night. Once, he narrated some details about paying Khums and he talked about how not paying Khums made the prayers invalid. Kazim Karbalai had decided to learn more about religion. He realized that none of the wealthy people in his village paid Khums. He asked them to pay Khums, but they refused. So Kazim decided to migrate from the village, so he wouldn't have to work for the people who were defaulters of Khums.

Kazim stayed for three years in another village. He received a message from the owner of his village saying that he had repented and had

started paying Khums. So, Kazim should return home. Kazim went back to Saruq and started cultivating his land, given by the owner. He used to give away half of his income to poor people. Once he met a poor man who reminded him of how he gave to charity.

Kazim went back to his farm to bring some wheat and crops to give away to the poor man. On his way back to the village, he stopped at the shrine of Imamzadeh Jafar and Imamzadeh Saleh, the sons of Imam (AS). Suddenly, two young men started approaching him. They wore Arabic clothes with a green turban on top. One of them called Kazim by his first name. He asked Kazim to accompany him inside the shrine. They went in and offered Fatehah. All of a sudden, he saw some writing appear on the ceilings. The noble gentleman asked Kazim to read. Kazim replied that he was illiterate. The gentleman came closer and put his hand on Kazim's chest, and then ordered him to read again. The gentleman started to read and Kazim started to repeat, verse # 53 of Surah (7) Aaraf. Suddenly, both of the gentleman disappeared. Kazim was fainted and became conscious the next morning before Fajr prayers. He went back home, and gave the poor man, his share of charity. He then went to see the Imam-e-Jamaat of his village, and explained to him the whole event. He was now able to recite many verses of the Quran. He could answer questions about the Quran for hours. Everyone was surprised

to see Kazim reciting Quran and answering questions about the topic.

He started to become famous and was finally able to meet Ayotullah ul Uzma Agha Syed Brojurdy. He had tested Kazim, and was later satisfied with the fact that Kazim had been gifted by Imam Zaman (AS). Kazim had visited Qum and had been tested by senior Ulema. Later, he was sent out to visit Najaf and Karbala. He was again tested by Ulema and all were satisfied with his unique gifted abilities. He had visited Ayotullah ul Uzma Agha Mailani and Ayotullah ul Uzma Agha Mohsin Hakim. They too treated Kazim with love and respect.

Agha Karbalai M. Kazim Saruti died in Qum, on Muharram 9, 1378 AH at the age of 78. He was also buried in Qum.

Ayotullah ul Uzma Agha M. Hadi Mailani had written a letter authenticating that Kazim Karbalai had been gifted by Allah, and he had excellent abilities in learning and memorizing the Quran. He had also confirmed that a normal human being could not possess such extraordinary skills.

Many famous Ulemas had corrected their mistakes in the Quran by reciting it with Kazim Karbalai. Kazim had also corrected verse # 129 of Surah Sfaat as "Salaam un Ala Aal-e-Yasin."

Kazim Karbalai confirmed several times that Hazrat Imam Mehdi (AS) himself on the tomb of the Imam Zadehs had gifted him.

Chapter 35

Loving Imam Zaman (AS) is like loving Allah. "One who loves (Imam Mehdi) Him (AS), loves Allah." Also, in Surah Baqar verse # 165, it says, "Those who believe in Allah, love Allah more than anything else."

A person was once famous in the city of Ray, Iran. He had a shoe shop and was a very noble person. He died in 1365 AH. His name was Mashedi Imam Ali Qafqazi. Hujatul Islam Agha Sheikh Mohammad Sharif Razi knew him personally, and had narrated several events. Agha Mashedi loved Hazrat Baqyatullah (AS) so much that a person who met with him and talked for about an hour would be completely changed, and would get involve in deep love with Hazrat Imam (AS). This lesson was so unique that it could not be taught anywhere else. Agha Mashedi had removed all the animal desires from himself. He had complete self-control.

He used to sit on a chair with a small piece of leather under the cushion. He used to keep all his income under the piece of leather, all day long, and when someone asked for any money, he would take some from underneath the leather and give it away. His friends had often observed him and had found out that he used to spend more than his income.

Agha Sharif Razi narrated that once Agha Mashedi was away from his seat, so Agha Sharif Razi lifted the leather and found nothing under it. There are numerous events reported by several people that Agha Mashedi had direct connections with Imam Mehdi (AS), and would consult him as desired.

Once the famous Haji Mulla Agha Jaan Zanjani (RA) visited the city of Ray for the Ziarat of Hazrat Abdul Azeem (AS). As he was passing the shop of Agha Mashedi, he ran out of his shop and embraced Haji Mulla Agha Jaan in his arms. Agha Mashedi was shouting that he could feel the smell of Imam (AS) from Agha Mulla Jaan. He had almost become mad because of extreme love of Imam (AS). Agha Mulla Jaan replied that a mad man is happy after meeting another mad man who is also in love of the same person, Imam (AS).

They stayed together for days and discussed issues related to the love of Imam Mehdi (AS).

Once Agha Mashedi requested Imam (AS) that if his Zuhoor (reappearance) was going to be in a long time, he did not want to live any longer. He was promised that next Ramadhan, he could depart from this world.

Agha Mashedi announced the date of his death and died on Ramadhan 15, 1365 AH. He was buried in the graveyard at Ray. May Allah have mercy and blessings on his departed soul.

Chapter 36

Ziarat-e-Jaamiyah is one of the most authentic Ziarats and can be recited at any shrine of Holy Imam (AS). Many a times people have the honor of meeting Hazrat Imam Mehdi (AS) after reciting the Ziarat-e-Jaamiyah. Also Imam (AS) himself had recommended the same.

This Ziarat shows complete and sincere love for Imam (AS) and mentions many times to sacrifice all: your life, your property, even your parents on Imam (AS).

Once a noble scholar went for the Ziarat of shrine of Hazrat Ali bin Musa Raza (AS). There, he saw a man he hated, sitting there and the only vacant place was right next to him. He prayed to Imam (AS) to help him.

This person suddenly got up and walked away leaving behind Mafateh-ul-Janaan. This scholar picked up Mafateh and started reciting the Ziarat-e-Jaamiyah. He noticed that a gentleman came and sat right next to him and told him that Imam (AS) was in the shrine, but no one had recognized him yet. Then he asked if the scholar wanted anything. The scholar replied that he wanted the gentleman to pray for the early Zahoor of Imam (AS). This gentleman prayed for some time and suddenly disappeared. The scholar immediately realized that the person was Imam (AS), but he had already gone by then.

One day, the author (Ayotullah Hasan Abtahi) was in his office when he saw a noble old gentleman entering his office. His eyes were full of tears. He said that a few days ago, he was against the author, because of some influence from his bad friends. He had started to hate the author. On Friday night, Rabi ut Thani, 1360 AH, he had a dream. He dreamt that the author, along with other famous Ulemas was standing in the shrine of Hazrat Imam Raza (AS) and everyone was reciting Ziarat-e-Jaamiyah, addressing it to Imam Mehdi (AS). After the Ziarat was completed, Imam (AS) started to say some good words about the author. Later, the man gave away a special piece of paper with all the praises about the author, to him. On this note, Imam (AS) had said, that the author should perform his religious duties without any fear as Imam (AS) himself would be the protector and guide. He said that the author should help orphans, poor people, and needy people, as much as possible. He also said that He (AS) was watching the author's affairs, and his program regarding preaching and that it was blessed and accepted by Allah (SWT) and Prophet Mohammad (SAW). Imam (AS) also said that whenever the author would wish to contact him (AS), he would use the blessing of His (AS) mother.

After narrating his dream, the man left, but strangely the author remembered the Ziarat-e-Jaamiyah by heart, although he had never memorized it. Since then, the author used to visit

the shrines of different Imams and their sons, and would recite Ziarat-e-Jaamiyah.

Here are some food for thought :

Section 1:

Please note that the elderly Aalim had seen a person who he hated. Is this okay? The reply to this would be that some people come to the holy shrines of Imam, but they have negative or inhuman personalities. Imam Ali Raza wants to keep them away from his shrine.

There are people who would come to holy shrines for the purpose of fulfilling their evil desires, such as stealing or looking at "Non Mahrams" but their prayers are of no good. They will not be benefited by them in any way.

One night, a person dreamt that he saw Hazrat Imam Ali Raza (AS) in his shrine. Imam (AS) was holding a sword in his hands and all the people around his grave, except a few, were in the shape of animals. Suddenly he saw a pig coming closer to him. Imam Raza (AS) asked this man to let this pig stay at his home for three days. He replied, "If there are no more human beings, then he would accept him as a guest." Imam (AS) replied that he was hosting so many animals, that he needed someone to take care of at least one of them.

After having the dream, the man went back to his home and saw that a friend was at the door,

asking his permission to stay for three nights. He allowed his friend to stay, but he noticed that his friend had the same characteristics as the pig.

He remained patient, because he remembered the Hadith of Prophet Mohammad (SAW): "Respect your guest, even if he is Kaafir".

On the third day, he told his friend about the dream he had a few days ago. His friend started to weep, and told him that his business was such that sometimes Haraam was mixed with Halal.

Due to the above, a human being may look like an animal at the Shrine of Imam Raza (AS).

Section 2:

The man also talked about the saying of Hazrat Imam Mehdi (AS). Prophet Mohammad (SAW) had said that Ziarat-e-Jaamiyah is the Ziarat of all fourteen Masoomeens.

Section 3:

The man also narrated that Hazrat Imam (AS) had said that if a person wanted to contact him, he should use the blessings of his mother. Does mother mean Hazrat Narjis Khatoon (AS) or Hazrat Fatima (AS)? Normally, in most of the cases, mother is implied as Hazrat Fatima (AS), but here Imam (AS) was referring to his own mother, Hazrat Narjis Khatoon (AS). She was a very important personality, and was awaited by all prophets, even Allah himself. Allah had sent Salaam on her.

This means that here it implies to Hazrat Narjis Khatoon (AS). By her blessings, many prayers are answered.

Chapter 37

The night of Ramadhan 23rd, 1403 AH, a group of people who wanted to get blessings from Hazrat Hujjat (AS), got together. Some of the people were very sick. There was a girl with high fever, a man with throat cancer, a man who was paralyzed, and a person with epilepsy. They all got completely cured by the morning.

The next year on the same night, a lot more people were gathered to get blessings from Hazrat Imam Mehdi (AS). The author addressed the gathering and explained the importance of Shab-e-Qadr (the significant night), and also the possibilities of being blessed by the Imam Zaman (AS). Everyone should try to concentrate to get their thoughts focussed around Hazrat Hujjat (AS) to get blessed from Him (AS).

The author also said that different people will be blessed differently. Some may feel that their prayers have been answered. Others may also feel the fragrance of Imam (AS). Some may even have a chance to feel a white light. There would be some individuals who could actually see the image of Imam (AS). Finally, some might be able to meet Him (AS) in person, depending upon their abilities.

Right after the author's speech, as the prayers started to grow stronger, people started to get blessed just by repeating the name of Imam (AS).

The organizer of the Majalis was trying to talk to all the people, but they were almost absorbed in their prayers. So, he shouted and requested everyone to pass on his Salaam to Hazrat Hujjat (AS), whoever had a chance to contact Him (AS).

About ninety percent of the participants felt the great fragrance of Hazrat Imam Mehdi (AS) and explained that they had never felt it before. They felt the same fragrance for days.

Fifty percent of the participants had noticed a bright light in the room for about a minute with the fragrance of Imam (AS).

A few had noticed a person sitting next to them and answering their prayers. One person was crying so much, that he was unable to ask forgiveness of his sins from Hazrat Hujjat (AS), when he had had the honor of meeting Him (AS).

A person explained that suddenly, he was able to see everything associated with Shab-e-Qadr (the significant night). He saw Hazrat Imam Mehdi (AS) sitting on a chair and angels presenting the reports of the deeds of people, and Imam (AS) was signing them. The scene was extraordinary, and Imam's (AS) personality was such that no one could speak in front of him (AS). During that time, the angels brought the report of his own deeds. He was feeling very ashamed, thinking that his report

was full of sins. He suddenly requested Imam (AS) with tears to change his report. Finally, Imam (AS) replied that He (AS) would change his report into a positive, under the condition that he seek forgiveness from the bottom of his heart, and promise not to get close to any sins. Imam (AS) also said that since he was a Syed, his responsibilities were even more than the others. Any sins committed by him would be even worse. The man started crying, and promised Imam (AS) that he would never let him down, and would always try to make Imam (AS) proud of him.

He also saw the list of names in the hand of Imam (AS). It consisted of the people who were present in the gathering. There was a religious scholar, who was unable to see or feel anything. He was very upset and kept on praying, until the night of Ramadhan 24, when finally, he saw all that he had missed earlier.

This proves that if a person sincerely wants to make contact with Imam Mehdi (AS), He (AS) will give his blessings according to the individual's capacity.

Chapter 38

A person who doesn't want to be identified has narrated the following about himself.

He had considered himself as the real follower of Imam Mehdi (AS). He had trained

himself to “follow” the Shariat in its true sense. He avoided all possible “Makroohats” and tried to perform all “Wajibats” (obligatory) and “Mustahbats” (desirable) on time. This act is also known as Muraqba or (watching himself)

Secondly, he used to judge himself each night, and would calculate his good deeds and bad deeds. For all the good deeds, he used to thank God, and for all the bad deeds, he used to ask forgiveness.

He had a complete and strict schedule to follow day and night. Unfortunately, he had committed a sin, and then had realized that he was still short of piety and needed further training and guidance.

He felt very bad about the sin he had committed. Although it was not a major sin, he still felt he needed treatment for his shortfalls in his piety. He stated to look for a doctor or a healer. He was living in Tehran, Iran, in those days, and did not know a lot of people. He decided to visit the shrines of Imam (AS) and his family to find someone who could cure his disease.

He traveled to the city of Ray to the shrine of Hazrat Abdul Azeem. He prayed and made Dua and sought guidance, and treatment of his disease. Suddenly, he saw a Syed gentleman, who was also making a dua to Allah (SWT), to get guidance and treatment.

Immediately, he thought of an Aalim (learned scholar), who was living in Tehran. He went back to Tehran and went to see the Aalim. The Aalim immediately realized the gentleman's problem, and wanted to know more about it. He explained that ordinarily this would not be a concern, but a person who had decided to walk on the path of Allah, like him, was greatly disturbed on a slight possibility of deviation. Someone, who was striving towards perfection by avoiding all Haraams and Mukroohats., who would follow all Wajibats on time, who wanted to get closer to Allah (SWT) and tried to get the curtains removed and attain vision beyond the scope of ordinary people, was the sort of person that would get very much disturbed on a slight possibility of performing a sin and wanted a treatment for it.

The Aalim started reciting the Quran. He started with Surah Mulk. During the recitation by the Aalim, he felt that he was listening to the recitation from all directions. He felt that he was out of this world, and was unable to feel anything. The only thing he could notice was the recitation of the Holy Quran. He felt that he was getting cured.

He thanked the Aalim and went back to his home. He recited Surah Mulk for forty days and felt that he had gotten cured of his disease. He found himself closer to Imam Mehdi (AS).

The people who are aware of the fact that diseases of the soul are of more concerned than

those of the body, always try to avoid getting sick. If a person is sick bodily, the most that can happen is that the person will eventually die. On the other hand, if a person is sick in his soul, the soul will die during the person's lifetime, and it would be in very bad shape after his death, till the Day of Judgment.

Friends of Allah (SWT) are very much concerned about welfare and betterment of their souls. Any small deviation from the right path is of great concern to them.

Once, there was a person in great love with Hazrat Hujjat (AS). He would not spend a moment without the thoughts of Imam (AS). He visited the author (Ayotullah Agha Hasan Abtahi) and requested him to give him some tips on how to get closer to Imam (AS). The author explained the ways and means of getting closer to Hazrat Hujjat (AS). He suggested some reading material and gave references from the Quran and Ahadiths.

This person was living in Kashan, which was about 1200 kilometers from Mashad, the country where the author used to live. The person didn't have a telephone at his home, but he would still manage to call Agha Abtahi every week. Once, he told Agha Abtahi that one of his hands was paralyzed. He woke up one morning and wasn't able to move his right hand. The doctor told him that the hand was paralyzed, and there would be no cure. Agha Abtahi told him to request from Hazrat Hujjat (AS) and Inshallah, Allah (SWT) would give

him Shifaa (cure). He started crying and requested Agha Abtahi to make a Dua for him, too.

After about a month, Agha Abtahi received a phone call from this person, and he started to give details about a dream he had. He said that he had dreamt that Hazrat Hujjat (AS) had visited Hazrat Fatima Zehra (AS), who had asked him to help the man. After that, Hazrat Hujjat (AS) came to this man, and Agha Abtahi was also there. Imam (AS) held the man's hand and asked Agha Abtahi about what he had told the man. Agha Abtahi replied that he had asked the man to follow Shariat, perform Wajibaats, refrain from Haraams, and even from Makroonats. Imam (AS) smiled and said that the man would soon become Saleh (pious). Then, he woke up from his dream and immediately called Agha Abtahi on the phone. Agha interrupted him, and asked about his hand. The man said that in his excitement he had forgotten all about his hand. It was perfectly cured, and was as good as his left hand.

Then, he visited Agha Abtahi and said that half of his dream had come true, for example, his hand had been cured. He was anxiously waiting for the other half, which was more important to him. Agha replied that the man should be patient, and pretty soon, he would find himself among the Saleheins (pious people), since anything said by Imam (AS) is definitely true.

A young man named Agha Mustafa Ibrahimī went to the war, to defend his country against enemies. He wrote his will and wrote about his desire to achieve Shahadat (death for the cause of Allah). He also narrated that it was impossible for the servant not to ever meet the master. He had been blessed by meeting with his master (Imam AS). He further wrote that everyone should be aware that our Imam Mehdi (AS) is alive and will always be informed about His (AS) Shias. All the Shias are urged to always remember Him (AS) and always try to contact Him (AS). It was his last piece of writing, so he wrote about his meeting with Imam (AS). He said that since that meeting, he was anxiously waiting to see Him (AS) again, and was feeling miserable for the long wait. Now, he was proceeding for the war with the hope, and desire to make the path clear for His (AS) Zuhoor (re-appearance). He had wished to serve Imam (AS) in his kingdom, after his Zuhoor. He further prayed to Allah (SWT) that if he was to die before the Zuhoor of Imam (AS), Allah (SWT) should give him life again, so he could rise from his grave to see his Imam (AS) again and to support Him (AS). He prayed for his Shahadat and left for the war.

Chapter 39

Once, there was a person, who had vision in his inner eyes, due to his closeness to Allah (SWT).

He had visited the graceful shrines of Hazrat Zainab (AS) and Hazrat Ruqqiya (AS), and also the grave of Muwaiya ibn Sufyan. The grave of Muwaiya was in a pitiful situation. There used to be a time when about ninety percent of the people in Syria were supporters of Muwaiya and now his grave was in bad shape. This makes one think that it was probably the punishment from Allah (SWT).

The man started to see a glimpse of the past in front of his eyes. He saw supporters of the Prophet (SAW) and his Ahl-e-Bayt (AS), facing hardships. He saw the supporters of Bani Ummaiyya in the shape of animals. They were seen as animals because animals are self-centered, and they were there, only for themselves, for the monetary benefits that they would get from Bani Ummaiyya. As soon as the money was gone, they had walk away. Because of this, the empire of Bani Ummaiyya finally disappeared.

In Syria, the graves of the family of Prophet Mohammad (SAW) are visited by thousands of people, who love Ahl-e-Bayt (AS). The graves are the centers of "Nur" (divine light). On the other hand, the graves of rulers of Bani Ummaiyya are deserted, and no one can identify them, since their followers had animal traits, such as being self-centered.

Allah (SWT) says in the Quran, in Surah Zachroof, verse 67: "On the Day of Judgment, all the friends will become foes to each other, but the

friendship and loyalty of pious people will be evident on that day". On the Day of Judgment, brother will not support brother. Mothers will be abandoning their sons. Every person will be concerned about his or her own results. But those who had loved because of Allah (SWT) will not forget their friends. They will always be friends with Mohammad (SAW) and his Ahl-e-Bayt (AS), even on the Judgment Day.

He had further envisioned that all those people who had protected their human properties within themselves by loving and following Prophet Mohammad (SAW) and his Ahl-e-Bayt (AS), and had protected and respected the graves of Mohammad (SAW) and his family, were entering into Heaven in great numbers without any judgment. Hazrat Hujjat Imam Mehdi (AS) was standing at the entrance and giving them water from the Kauther in Heaven, as narrated in Dua-e-Nudhba: "Ya Allah, please let us have our thirst quenched by His (AS) grandfather's stream of Kauther, by His (AS) glass and His (AS) hand."

Chapter 40

Several years ago, the Masjid in Jamkaran, Iran, was not very big. Only a few people could fit in it. The road was also not paved and people had to face a lot of difficulties to get there.

The lovers of Hazrat Imam Mehdi (AS) would get there on each Friday eve. The rest of the week, the Masjid would be locked up, and the servants would also be gone.

Once, an old lady, who had had the blessings of meeting Imam Mehdi (AS) in dreams and in person, visited the Masjid-e-Jamkaran, on a Friday eve. The Masjid was full of thousands of visitors. All the people claimed to be friends and lovers of Imam Mehdi (AS). After the Dua, the lady ate some food, and then went to a room to get some rest.

While she was sleeping, she had a dream and saw Hazrat Hujjat (AS) in the Masjid-e-Jamkaran, but no one seemed to notice His (AS) presence. She ran towards Him (AS) to pay her Salaam. Imam (AS) replied back with Salaam. After all her Duas to Imam (AS), she expressed her happiness on the great number of people gathered to be friends of Hazrat Hujjat (AS).

Hazrat Hujjat (AS) took a sigh of sorrow, and said, "They are not here for me. Let's go and find out why they're here."

She followed Imam (AS), who asked questions to several people, about why they had come to the Masjid, and what they wanted help for. One person replied that he had brought a patient, declared untreatable, by the doctors. Another said that he wanted his own house. A third person said that he had a lot of debt on his shoulders and wanted help to get it settled. Someone else

complained about her husband. Another person was upset with his wife. Each one of them was there for their own personal problems.

Hazrat Imam Mehdi (AS) told the lady that she had already seen those who were there to get their desires fulfilled through Him (AS), but there were also some who were there only to have fun, and some who even had no believe on the existence of Imam (AS).

They passed a person who had been there just to meet Imam (AS). He looked like a Syed with a turban on his head. He was an Aalim. He was anxiously waiting for Imam (AS). As soon as he saw Him (AS), he ran to Imam (AS) and started kissing his feet. He said that he would have died, if he were unable to meet Imam (AS).

Imam (AS) held his hands, and asked him the reason of his visit to the Masjid. He started to cry. Imam repeated his question. The man replied that he had never requested for anything in his Duas, except to meet Imam (AS). He said that Imam (AS) was his Jannath, and his world. He never wanted anything else.

Imam (AS) told the lady to watch carefully for the visitors, who had come in love of Allah (SWT) and in love of Imam Mehdi (AS). He (AS) further said that all who were present would get their Duas answered, and would get what they wanted.

Chapter 41

Hazrat Hujjat Imam Mehdi (AS) loves his Shias greatly. He often prays for His (AS) Shias protection from worldly as well as after death problems. He (AS) is the one who would be a savior, and the reason for our forgiveness on the Day of Judgment. His (AS) existence is a blessing for the whole universe.

Allah (SWT), as stated in Dua-e-Nudhba, had saved Him (AS) in the world for the creations to be blessed by his existence and receive forgiveness from Allah (SWT).

Late Agha Sheikh Mohammad Taqi Mazandarani was one of the famous Ulemas of our time. He had stated in his book (The Book of Miracles), that he used to spend nights in the Masjid-e-Sehla, Kufa, Iraq. He used to spend the night in the room upstairs, the place famous for Hazrat Hujjat (AS).

Once, when he was visiting, the room was occupied, so he had to take another room on the other side of the building. Suddenly, a man came to him and offered to trade his room, which was upstairs, since his companion was ill, and unable to walk upstairs. So, Agha Taqi got the room he had wanted to get.

He got settled and started to pray after midnight, for Salaat-e-Tahujjud. He immediately heard a loud sound of prayers. He went out of the

room and found out that in the corner of Hazrat Imam Mehdi (AS), a gentleman was in Sajdah, and was praying with a loud voice.

Sheikh went closer and tried to listen and understand the prayers of the gentleman. All he could grasp was the word "Shiati". He began to wonder, and soon became definite that the gentleman was Imam Mehdi (AS) himself. After realizing this fact, Sheikh became unconscious. He regained consciousness just before the Fajr prayers.

He was always pleased to remember the great Duas and sound of prayers, which were recited by Hazrat Hujjat (AS), for a very long time.

Chapter 42

Ayotullah Agha Hasan Abtahi attended a meeting in Mashad, Iran. It was organized because a great Aalim from Brojourn was visiting. All the Ulemas were talking about their experiences regarding miracles in the shrine of Imam Ali bin Musa Raza (AS). An Aalim stated that he had seen a young man who was paralyzed and shortly after he entered the shrine of Imam Ali Raza (AS), he was completely cured, and walked out normally. Another Aalim narrated the miracle of a young child whose disease was cured.

Agha Haaj Nuri was also there. He had lost his eyesight due to a disease. Everyone was prompting Agha Nuri to pray for his eyesight from

Imam Raza (AS). Agha Nuri silently sat in a corner, with tears rolling down his cheeks. One of the Aalims told him not to travel out of Mashad, until he was cured. Agha Nuri replied that whenever he wanted to pray for his eyesight, he would realize that the spiritual diseases were more serious than the physical diseases. The body would eventually die out, but the spirit would remain there forever. The eyesight would not make any difference in life hereafter, so he requested everyone to pray for the betterment of his soul.

The audience was greatly moved by the speech, from a person who had lost his eyesight and didn't wish to get it back, but instead wanted to protect himself from spiritual diseases. The lesson in this event is to improve upon spiritual diseases and protect our soul from any pollution, under the guidance of Hazrat Imam Mehdi (AS).

Chapter 43

Hazrat Hujjat (AS) would never let his friends remain in trouble. He (AS) would help them to get over their problems. He (AS) is the great and kind Imam for all creatures in this universe.

Agha Haji Syed Azizullah, who was a great scholar, had narrated this incident in the book (Book of Miracles). He used to live in Najaf Ashraf and was visiting the shrine of Imam Husain (AS) in

Kerbala, on the day of Eid-ul Fitr. He was going to stay with a friend.

One day, Agha Azizullah met a few friends, who were also students in Najaf-e-Ashraf, and were planning to go back to school, after the visit in Kerbala. They asked Agha Azizullah if he wanted to accompany them to Najaf. He replied that he was planning to visit Mecca, the home of Allah (SWT), on foot. He had prayed in the shrine of Imam Husain (AS) to get his desire fulfilled.

The friends disapproved his idea, as there was a lot of danger, travelling to Mecca, including bandits. Agha Azizullah got quite upset on the comments made by his friends and went to the shrine of Imam Husain (AS) with tears. He started to recite Dua-e-Tawassal. He immediately realized that Hazrat Hujjat (AS) touched his shoulder and asked if he was willing to join Him (AS) for Hajj, on foot. Agha Azizullah could not believe his ears, and agreed instantly. Hazrat Hujjat (AS) instructed him to prepare dried bread for the journey and told him to meet Him (AS) at a specified time and place.

Agha Azizullah got ready the dried bread and Ahram for Hajj and met Hazrat Hujjat (AS) at the specified place and time.

He started to walk with Imam (AS). After about an hour, they reached a place, where they found water. Imam (AS) told Agha Azizullah to pray the Zohr and Asr prayers, and after pointing in the direction of Qibla, he walked away. Imam (AS)

was back after Asr prayers and then they started the journey again. Around sunset, they reached another place, where water was available. Imam (AS) again pointed to the Qibla and told him to spend the night there and He (AS) walked away.

They spent a week together, travelling during the day and always stopping with the availability of water. The seventh day, Imam (AS) told Agha Azizullah to bathe himself and put on his Ahram, and told him that the place where they had stopped was known as Miqat. He (AS) instructed him to recite some Duas.

After a little while, they had reached a mountain. Agha Azizullah heard some sounds and inquired Hazrat Hujjat (AS) about them. He (AS) instructed him to go up the mountain and a city would be seen, and he was to enter in the city. After telling him this, Imam (AS) had left.

Agha Azizullah got to the city and found out that it was Mecca. He realized that he had spent seven days and nights with the greatest person in the universe and unfortunately he was unable to utilize the time. He could have gotten maximum benefits with the company of Imam (AS).

Agha Azizullah spent the months of Shawal, Zi Qaa'dah, and Zilhajjah in Mecca. He finally met his friends whom he had left in Kerbala. They were surprised to meet Agha Azizullah in Mecca. Suddenly, Agha Azizullah became very famous because of travelling to Mecca from Kerbala, in just

seven days, with the company of Hazrat Hujjat (AS).

Chapter 44

The most important characteristics of a human being are Amar Bil Maruf (ask others to do good deeds) and Nahi Anil Munkar (ask others to avoid bad deeds). These are the characteristics, which make one closer to Hazrat Imam Mehdi (AS). These are so significant that the system suggested by Islam for the society is based on the same characteristics. If a society is unable to differentiate between good and bad, then that society is considered as a dead society.

The societies where people constantly ask others for help with good deeds, and help to avoid bad deeds, are in the path of success.

All those Aalims who hold their tongue and don't say anything about all the Bidaats (innovations) in Islam, and do not perform Amar Bil Maruf and Nahi Anil Munkar cannot be friends with Hazrat Hujjat (AS).

Late Agha Sheikh Ayotullah Mohammad Taqi Bafqi was one of the many people who were friends with Imam Mehdi (AS). Ayotullah Bafqi was from the era of Reza Shah Pahalvi, the ruler of Iran. During this time was injustice, tyranny, and sins were at their peak, and all the possible limits were surpassed. Ayotullah Bafqi was busy in doing

Amar Bil Maruf and Nahi Anil Munkar on all the dictates of the Shah, which were repugnant to Islam. He was imprisoned for doing so, and was also forced to exile from his home, but he never stopped his practice. This had gotten him closer to Hazrat Hujjat (AS). He used to constantly meet with Him (AS), and get divine help and guidance.

Agha Syed Murtaza Husaini was a pious man residing in Qum. He used to visit Masjid-e-Jamkaran on Thursdays with Agha Ayotullah Bafqi and a group of other people.

One cold winter night, Agha Murtaza Husaini suddenly remembered that it was a Thursday night, and Ayotullah Bafqi would be leaving for Masjid-e-Jamkaran. In those days, people had to travel on foot, as there was no other means of transportation. The snow had fallen heavily, and it was almost impossible to walk to Masjid-e-Jamkaran that night. Agha Husaini was quite confident that Ayotullah Bafqi would not head out that night. In order to make sure, he checked for Ayotullah Bafqi at his home, but he found out that he was not there. He kept on searching for Ayotullah Bafqi and came to a roadside cafeteria, which was on the way to Jamkaran. He inquired the owner about Ayotullah Bafqi. The owner told him that he had seen Ayotullah Bafqi some time ago. He was heading towards Jamkaran with a few students.

Agha Murtaza immediately wanted to head out towards Jamkaran, but the owner said that he had seen them a while ago, and they would probably be reaching the Masjid by now. Agha Murtaza went home, and was unable to sleep, since he was so concerned about Ayotullah Bafqi travelling in such bad weather. It was close to morning, when he fell asleep. He had a dream that Hazrat Hujjat (AS) came to him and asked about his concerns. He replied that he was worried about Ayotullah Bafqi, who had headed towards Masjid-e-Jamkaran. He asked Imam (AS) if Ayotullah was all right.

Imam Mehdi (AS) replied, "Agha Murtaza! Is it possible that I be unaware of Ayotullah Bafqi. I am coming from the Masjid-e-Jamkaran and have arranged all means of comforts for them to spend the night, without any problems for him and his friends."

Agha Murtaza woke up and gave the good news to his wife. He told her about his dream, and how Hazrat Hujjat (AS) had told him about the safety of Ayotullah Bafqi.

The next day, he met a person who was with Ayotullah Bafqi in the Masjid the other night. He said that they had miraculously reached Masjid-e-Jamkaran in a very short time, and the whole way was clear, without any snow. They didn't find anyone else in the Masjid. Suddenly, they saw a Syed. He came up to Ayotullah Bafqi, and asked if

he needed anything for the night. Ayotullah replied that whatever the gentleman could easily manage, would be greatly appreciated. Within a short while, the Syed brought heaters, comforters, and beds for the whole group. There wasn't anyone living close to the Masjid-e-Jamkaran, in those days. The city of Jamkaran was at a considerable distance and no one could have physically brought anything in such a short duration of time. As the Syed was ready to leave, one of the students of Ayotullah Bafqi asked the Syed how they would return all the things to him, since they would have to leave for Qum, early in the morning. The Syed replied that they shouldn't worry, because it would be taken care of.

All of them couldn't stop thinking about the things brought by the Syed in such a short time. They spent the night in comfort and left for Qum, the following morning, leaving all of the things for the Syed, behind.

Agha Murtaza told them about his dream and what Hazrat Imam Mehdi (AS) had told him about how they were all safe and comfortable in the Masjid. He (AS) would never leave any of his believers and friends alone in the hour of need.

Chapter 45

One of the key elements of not being able to meet Hazrat Hujjat (AS) is the incapability of the person. Normally such people never get a chance of

meeting Imam Mehdi (AS), and if they ever do, they are unable to recognize Him (AS). Even if they are able to recognize Imam Mehdi (AS), they seem to lose power and control over their body to be able to talk to Imam (AS). Due to this, if a person is interested in contacting Imam Mehdi (AS), he should try to improve upon his good deeds to enable him to prepare himself for a spiritual contact with Him (AS). After having the spiritual link established, the person can work towards meeting Imam (AS) in person.

The Book of Miracles, page 68, reported the following event. There used to be a "minor surgeon", named Amin, who lived in Kazmain. He was famous for small and minor surgeries and treatments of wounds. Once, a person with chickenpox came to him. He had blisters all over his body, even on his tongue. He wanted to get treated. Amin was a very kindhearted person. He had immediately realized that there was no cure to this disease. He headed toward Baghdad, immediately, with the patient to meet a Christian doctor. After examining the person, the doctor told them that the only treatment was surgery, which wasn't risk-free. They consulted several other doctors and each one of them had the same opinion. Finally, they returned to Kazmain, very disappointed. That night, Amin was unable to sleep, thinking about the patient. The next morning as Amin opened his shop, he saw the same patient in

front of him. The patient was completely cured, and looked very happy. He was thanking Allah (SWT) and reciting Salwat on the Prophet and his progeny.

Amin, unbelievably, asked him if he was the same patient who was almost at his deathbed a day earlier. The man replied in affirmation and started showing Amin his hands and face. There was no sign of any disease. Amin confirmed that the patient seemed to be a different person, who never had any disease.

The patient started telling him the whole story. He said that last evening he was positive that he was about to die. He performed a Ghusl (shower) and visited the holy shrine of Imam Musa ibn Jafar (AS). He saw an Arab gentleman (who was definitely Imam Mehdi (AS)), who came and sat next to him. Imam (AS) started touching his head, hands and feet. As soon as He (AS) would touch a part of his body, the pain would disappear. In a short while, all the pain from his body was gone, and he was completely cured.

The patient immediately grabbed the cloak of Imam (AS) and started asking about his identity, and how he had cured him. Imam (AS) replied, loudly, since there were others gathering around, that the gentleman had been cured by Imam (AS), and suddenly he disappeared in the crowd.

Amin took the patient back to Baghdad and let all the doctors examine him again. They were all

greatly surprised and became strong believers of the existence of Imam Mehdi (AS).

Chapter 46

Most of the people who want to contact Hazrat Hujjat (AS) desire to do so, due to their worldly needs.

The number of people who are interested to make contact with Imam Mehdi (AS), without involving their worldly desires, are very limited. Their main objective is to improve upon their spiritual characteristics and get benefited by the Nur (divine guidance) of Hazrat Imam Mehdi (AS).

One should not forget that Imam (AS) is Yadullah (Allah's hand), Ainullah (Allah's eyes), and Lisanullah (Allah's tongue). Allah (SWT) is independent of any needs and desires. Every soul is dependent on Imam (AS) as He is Wajahullah (Allah's face). Anyone wishing or desiring anything can request it through Imam (AS).

At the time of honor, when meeting Imam Mehdi (AS), one should request for the betterment of his life in this world, and in the hereafter.

“Rabbana Aatena fiddunya hasanatun wafil aakhiratay, hasnatan waa Qina Azabbar Nar”. “Oh! Allah, please give us the goodness of this world and the world to come, and protect us from the hellfire.”

In the book of Abqriat Al Hassan, the following is reported by Syed Abdullah Qazwini. In

the year 1327 AH, he took a journey with his family, for Ziarats.

On a Tuesday night they visited Masjid-e-Kufa from Najaf, hoping to be back by sunset. Finally, they decided to head out towards Masjid-e-Sehla and spend the night performing Aamaals. Once they got there, they prayed the Maghrib and Isha , and then got busy in the Aamaals and Duas. There were three women with Syed Abdullah. He was frightened, since they were the only people in the Masjid-e-Sehla. He wanted to go back to Najaf, but was unable to return, because it was so late in the night. It was also very dangerous, because the road passed through the desert, and there was a bandit in that area.

Syed Abdullah started making Dua to Hazrat Hujjat (AS) for His (AS) help. Suddenly, he saw some light in a corner of the Masjid. It was a bright light focussed on one corner. Syed Abdullah walked towards the light and saw a very pious Syed gentleman busy in Ibadat. It was as if the gentleman was Imam (AS).

Syed Abdullah sat close to the gentleman and kissed his hands, but the gentleman didn't allow for him to kiss his forehead. He was busy in Duas. Syed Abdullah said Salaam to Hazrat Hujjat (AS) and the gentleman replied to the Salaam.

Suddenly, the gentleman turned around and told Syed Abdullah that he should pray without any fear. He said that he had asked Akbar, the owner of

the restaurant to supply them with food and take them to Masjid-e-Kufa, with safety.

Syed Abdullah was very much inclined towards the gentleman, so he requested a few Duas from Imam (AS).

He requested for more income, the birth of a son, and to be buried in Kerbala. Imam (AS) accepted all, except the birth of a son. He said that it was not possible. Syed Abdullah, in his youth, had gotten a Dua fulfilled at the shrine of Imam Reza (AS). The Dua was that if he got married with the desired woman, he would not request for any kids, so Syed Abdullah didn't insist Imam Mehdi (AS) for the son.

Syed Abdullah's wife also requested three Duas. She requested that she would die before her husband, she requested for more income, and to be buried in Kerbala or Mashad. All three were accepted, and she was later buried in Mashad by Syed Abdullah.

Syed Abdullah's second wife desired for health for her daughter in law, wealth for her son, and a long life. All of her Duas were accepted by Imam (AS).

After all the Duas and Ziarats, Syed Abdullah went back to the same corner and found a small lamp in one corner. The gentleman was gone. The light was very low, now.

In a short while, a young man showed up and introduced himself as Akbar. He provided them

with food, and told Syed Abdullah that he would take them to Masjid-e-Kufa. There were four other men with Akbar. They carried the luggage. They all reached Masjid-e-Kufa without any problems.

Chapter 47

The love of Hazrat Fatima Zahra (AS) helps greatly in contacting Hazrat Hujjat (AS). There are several traditions from Imam (AS) who used to love and respect Hazrat Fatima (AS), greatly.

The author visited Shiraz and went to the shrine of Hazrat Ahmed Bin Musa Kazim (AS). He stayed with a friend and several Ulema came to meet him. One of them was Ayotullah Agha Sheikh Bahauddin Mahalati. During discussions, they talked about a person named Abdul Ghaffar, even though he was dead. They talked about how he was close to Imam Mehdi (AS).

Ayotullah Mahalati had given the details of the whole event. Those were the days of his grandfather, Sheikh Mohammad Husain Mahalati. A man came to a Madrasa with worn out clothes and requested the manager for a room in the hostels. Once he got his room, the man instantly locked the door. The watchman noticed that in the morning the door was open. Each night, the man would lock the door, and each morning the door would be found open. The manager and the

watchman were unable to find out how the door was opened.

The new person in the hostel didn't talk to anyone for some reason, and kept himself locked in the room. After a long time, he called Sheikh Mohammad Husain Mahalati to his room and told him that he would soon die, and wanted to be buried at a good location.

The man told him that his name was Abdul Ghaffar and he was a retired service man. When he was in the army, his officer was against the Ahl-e-Bayt, and used to curse Hazrat Fatima Zahra (AS). Abdul Ghaffar had killed his officer in anger and had run to Kerbala. He had lived in Kerbala, Samara, and Najaf. One day, he decided to travel to Mashad and stop by for a little while in Shiraz.

Each morning, he would wake up and find his door to be unlocked automatically, for him. He used to go to a valley, where he offered Fajr prayer with Hazrat Hujjat (AS), daily. He further said that there were only five people in the city of Shiraz, who were able to get to the valley, to pray in the Imamate of Imam Mehdi (AS).

Sheikh Mahalati told Abdul Ghaffar not to worry, and that he would live a long life. Abdul Ghaffar said that it would be impossible for that to happen, because Imam (AS) had told him that he would not pass the night.

The next day was declared as a day of mourning, and Abdul Ghaffar was buried with great

respect. His grave is known as the soldier's grave in Shiraz.

The author then narrated his personal experience, when he got the grave of his teacher, Agha Haaj Mulla Jan, repaired. He dreamt his teacher thanking him and asking him about his Duas.

The author asked his teacher, how he would give any rewards, Agha Jaan replied that he had earlier told him that he was the watchman for the tent of Imam Hussain (AS) and servants had certain rights over masters.

The author gave him his three Duas. One of them was for this world, which has already been fulfilled, and two were for the world after death, which will hopefully be accepted, too.

Chapter 48

During the reign of Raza Shah Pahalvi in Iran., the education system had deteriorated considerably. The students of the system were morally degraded with no respect for elders and Ulema. It was said that Pharaohs in Egypt killed boys and kept the girls alive, but the Pahalvi government in Iran was killing both boys and girls socially. This type of spiritual murder was even worse than the physical kind. The young generation was completely losing their moral and religious values.

The other evil law that the Shah had enforced was to forcibly take away the "Hijab" from women. The women were not allowed to cover their heads and be in Islamic attire. The people could only observe the evil. They were helpless in protesting against all the un-Islamic laws. Any such protest would lead the person to prison, and even death.

During the same time period, there was a great scholar named Agha Tawwakali. Once, he was ready to take an afternoon nap, when his bedroom door opened. He saw Hazrat Hujjat (AS) walked in and said that He (AS) felt miserable, greatly because of two evils: the deterioration of education, and Hijab being taken from women. Imam Mehdi (AS) further said that He (AS) felt great pain, just like the pain felt by His (AS) grandmother, Hazrat Fatima Zahra (AS). He (AS) started to weep over the condition, and soon left.

Agha Tawwakali also narrated the following event.

Those were the early days of Raza Shah Pahalvi's government. The law, which would forcibly send people to military training, was greatly enforced. During the training, the people were forced to stay away from Islam. Agha Tawwakali didn't have any children, because he feared that if he had a son, the government would take him away for the military.

He was under a lot of stress and spent 40 nights in a desert to meet Imam (AS). He wanted to

find out from Imam Mehdi (AS), if he would remain childless, or if he could try to raise a family.

On the 40th night, he was able to meet Hazrat Imam Mehdi (AS). He (AS) told him that he would have five sons. Imam (AS) further said that if he promised not to send his sons to the government schools, then they would be spared from military service.

Agha Tawwakali narrated that he had 5 sons, who weren't send to the government schools, and miraculously they were spared from military service.

Please note that in the old days, people were very particular in selecting the schools for their kids. If they found out about any inappropriate teachings in schools, they would arrange home schooling, to protect their kids from all evils.

“All the children are born on nature and Islam is the religion of nature”.

It is highly recommended and some times even Wajib to move, if the environment is against Islamic beliefs and practices. The children have a right on their parents, to be raised in an environment, not hostile to Islam and its practices.

Chapter 49

Lots of times, people are unable to clean their inner soul. Due to the people's good beliefs, Allah (SWT) loves those people and wants them to

improve upon their inner soul. They are forced into difficult times in their lives, including sicknesses to enable them to attain purification in their souls.

Muslims should always be thankful to Allah (SWT). The sicknesses and difficult times help them to reduce their sins in this world and purify their souls. They also help Muslims by paving the way to get them closer to Hazrat Hujjat (AS).

The book Masjid-e-Jamkaran has a narration reported by the servant of the Masjid, Syed Abdur Raheem. In the year 1323 AH, an epidemic was on its full force. Syed saw a stranger in the Masjid and started asking him some questions.

He mentioned that his name was Ali Akbar and he was from Tehran. He was a businessman and used to lend money to other people. The epidemic had killed most of his borrowers and his business was ruined. He had come to Masjid-e-Jamkaran to request Hazrat Hujjat ibn-e-Hasan (AS) to help him.

Ali Akbar stayed in the Masjid for three months, and kept himself busy in prayers and Duas, with very little food. After three months, Ali Akbar told Syed that he was leaving for Kerbala. Three months later, Ali Akbar was back and stayed another three months at Masjid-e-Jamkaran.

Finally, one day Ali Akbar told Syed that he had gotten what he wanted and was ready to go back to Tehran.

Syed asked him to stay at his home as his guest for a night and leave the next day. Ali Akbar agreed. During the night, he told Syed all the details. Ali Akbar had an agreement with a native of Jamkaran to provide him food and he would pay at the end. One day, the man refused to give him any more food, and asked him to clear his bill. He had no money, but was very hungry, so he started eating grass. He got very sick. One night, he saw a very bright light outside the window of his room in the Masjid-e-Jamkaran. He finally saw a gentleman coming to his door. He opened the door and let the gentleman in. The gentleman was Imam Mehdi (AS). Imam (AS) said that Ali Akbar had requested for help to Hazrat Fatima Zahra (AS), who requested Hazrat Mohammad (SAW). The Prophet (SAW) had asked Imam (AS) to take care of Ali Akbar, whose wife and children were in great trouble in Tehran. Imam (AS) also said that Ali Akbar's Dua had been accepted and he should immediately return to Tehran.

Ali Akbar further requested for the servant of the mosque, who was blind. Imam (AS) said that it was better that he remain blind for now. Imam (AS) asked him to follow Him (AS) in the prayers.

A person came with water in a pot. Hazrat Imam Mehdi (AS) performed his Wadu. He (AS) gave the rest of the water to Ali Akbar to do his Wadu. After the prayers, Ali Akbar asked Hazrat Imam (AS) about the date of His (AS) reappearance.

He (AS) got angry, and told him not to ask such questions. Ali Akbar immediately replied that he wanted to join the supporters of Imam (AS). Imam (AS) said that he was already among them, but he should avoid asking such questions.

Ali Akbar saw that Imam (AS) had disappeared and he could hear His (AS) voice asking him to return to Tehran to meet his family.

Chapter 50

There is no doubt that the verses of Quran, not only contain guidance, but also contain cures for several physical and spiritual diseases:

Hazrat Imam Jafar Sadiq (AS) said that if someone recited Surah Hasher, continuously for 40 days without any gaps, Allah (SWT) would fulfill all of the person's Duas. If there was a gap, and the person didn't recite the Surah on even one day, the person would have to start again.

Hazrat Mohammad (SAW) had reportedly told Hazrat Ali (AS) to recite Surah Hasher to keep the evil away from him, during his life, and in his life hereafter. The last four verses of Surah Hasher are reported as being very significant in attaining a lot of desires.

In the book Masjid-e-Jamkaran, it is stated that Agha Hussain was a driver by profession. He had lost his mother in his early childhood. His father had married another lady. Agha Hussain was

not happy with his stepmother, so he ran away from his home in Iraq, to Iran. He started to work in an auto workshop owned by a Jew. He learned auto repair and driving. Once, he had a severe back pain. He consulted several doctors and many tests, including x-rays, were performed, with no benefit. He had also visited other countries outside of Iran, but found no luck. The doctors were convinced that his problem couldn't be treated, anywhere in the world.

Finally, Agha Hussain decided to visit the Jamkaran mosque to request his betterment from Hazrat Hujjat (AS). He arrived and stayed in a hotel in Jamkaran, but no luck. He returned to Qum. He dreamt, one day, that someone was telling him to go and spend a night in the Masjid-e-Jamkaran, instead of sleeping in the hotel.

Agha Hussain went back and started praying at night. He was alone and busy in prayers. Finally, he noticed a graceful Syed, wearing a green turban, came close to Agha Hussain. The Syed was of course Imam Mehdi (AS). He (AS) came and sat in the middle of the Masjid. At that time, Agha Hussain was in a lot of pain, due to his back.

Imam (AS) asked Agha Hussain to point to the part of the body, where he felt the most pain. Agha Hussain replied that he had had back pain for a long time. He (AS) came closer and placed his hand on Agha Hussain's back and started moving it on the backbone joints. When His (AS) hand

reached Agha Hussain's most painful joint. He (AS) started reciting the last four verses of Surah Hasher. After that, He (AS) told Agha Hussain that he was healed. Agha Hussain stood up and started to walk and then ran a few steps. He was not having the slightest pain in his back. Agha Hussain immediately realized that the Syed gentleman was Hazrat Imam Mehdi (AS). He ran into the Masjid to thank Him (AS), but no one was there.

Chapter 51

Most of the Marajah Taqleed have constant contact and opportunities of getting direct guidance from Hazrat Hujjat (AS). Usually, all such contacts are kept top secret. This is because no one can claim a permanent contact with Hazrat Mehdi (AS) during His (AS) Longer Disappearance, as it is not permitted.

The famous Marjah Taqleed, Agha Brojurdy was one of those Aalims who had a definite contact with Hazrat Hujjat (AS). There were several witnesses during the time period when he taught in the Howzah (Islamic University) at Qum, Iran.

Agha Syed Habibullah Husaini Qummi was a member of the assembly, and had an agreement with Agha Hasan, from Tehran. Their agreement was that they would visit the Masjid-e-Jamkaran

daily for a whole year. The objective was to avail the opportunity of meeting Hazrat Hujjat (AS).

The year was soon over, but they were unable to meet Imam (AS), because it is up to Hazrat Hujjat (AS) to decide to meet a person. A person can't just meet Him (AS) because he requests to do so.

Once, on a Thursday night, Agha Hasan requested Syed Habibullah to accompany him to Masjid-e-Jamkaran, once more. Syed Habibullah was not willing to go again, but Agha Hasan insisted for another visit.

Finally, they decided to walk on foot, towards Masjid-e-Jamkaran. Soon, they saw a Syed farmer, who had a big branch on his shoulder, walking at a distance from them. Both of them agreed and the farmer was Hazrat Hujjat (AS).

Agha Habibullah immediately remembered the event Syed Rushtie had narrated in Mufateh-ul-Jinaan and asked Syed Hasan to go and ask Imam (AS) to fulfill his desires.

Agha Hasan immediately got closer to Him (AS) and after saying Salaam, requested Imam (AS) to give him some stamps. Imam (AS) gave him a coin, and told Agha Habibullah to contact Ayotullah Agha Brojurdi, to get his desires fulfilled. Then, He (AS) gave Agha Hasan a message for Agha Brojurdi to contact a person in Egypt and some other secret messages. After that, Imam (AS) walked away.

Agha Hasan looked at the coin, and it was blank on both sides.

Chapter 52

An event from the present times is also reported.

In the year 2000, a speaker from Los Angeles, California was called to Brampton, Canada for some Majalis in English for the young people of the community.

The speaker was an ordinary person like one of us, but in great love with Hazrat Hujjat (AS). He was not an Aalim-e-Deen (scholar).

The Majalis went smoothly and after all the Majalis he came back to Los Angeles. No one noticed or remembered anything unusual.

After about 2-months the speaker in his duas and extreme love of Imam Mehdi (AS) was requesting Imam (AS) to have His blessings by meeting him. Suddenly a flash appeared in his mind and he remembered that he had already met Imam Mehdi (AS).

On the 3rd day of the Majalis at Brampton, Canada, a middle age Iranian man was seen sitting at the other end of the hall. After the speech, the speaker

was walking out of the room for wadhu. Suddenly the Iranian gentleman came forward, embraced the speaker in his arms, kissed on his forehead and cheeks and told him that the majlis was very good. He should continue addressing the majalis.

They had the following conversation. :--

Speaker : What is your name..?

Iranian : Mehdi

Speaker : What a beautiful name..?

Iranian : Imam Zaman (meaning his name is same as Imam(AS))

Speaker : Where are you from...?

Iranian : Coming from Mashed

Speaker had thought that the Iranian gentleman was not well versed in English, so he was trying to interpret in his own mind.

The speaker came to know that he had already met Hazrat Hujjat (AS). This was also confirmed through other reliable sources, later on.

Imam (AS) is always in contact with his supporters and followers all over the world, including North America. It is not necessary that the contacts can only be possible in Iran or Iraq.

There are several other reported events from North America, when the prayers were answered by Hazrat Hujjat (AS). Several couples had kids in

response to their duas to Imam (AS), even their names were reportedly given by Hazrat Hujjat (AS).

Due date

یہ کتاب آپ کے پاس
بروقت (اور درج آئز
کرنا ہوگا۔ - بخشی



